The LUTHERAN

SHARING

Vacation school children bring gifts for those in need

3 No. 40

JULY 4, 1951

CENTS

Beyond Price

THE LATVIAN GIRL was the fortunate DP given a 12-day vacation in the nation's capital. There she was presented with two dolls—Miss Liberty, gowned in silver, and Miss Freedom, adorned with golden frills.

After settling in her new American home, she reserved a special place in her bedroom for the dolls. When a doll collector heard of them he promptly paid the girl a visit. Eyeing the dolls with material appraisal only he asked, "What do you want for them?"

Here was an opportunity for the girl, who had little besides the clothes she wore, to receive a considerable sum of money. But she did not hesitate. "These dolls could not be bought," she said, "for they were given me as tokens of something that cannot be bought."

The man's lower lip suddenly dropped and his eyes showed the shrewd disbelief of a businessman who thinks he's being bargained with. "But young lady, you could buy pretty clothes, a necklace, perhaps, good things with the money I give you," he offered with a forced half smile.

The girl met his shifty glance with blue eyes that reproached him. "I am not tempted," she told him. "I learned that freedom and liberty are worth sacrificing for and fighting for."

Disgusted he put on his hat and walked to the door, remarking, "Well, I guess when you got something that means that much to you, I can't hope to offer anything that means more."

Now the young girl smiled, pleased that he seemed dimly to perceive the meaning of what she said. "I have one big hope though," she told him, "when it comes to freedom and liberty."

"What . . . what . . . is it?" he asked, his eyes glistening anew.

"I hope," the girl answered simply, "that God grants me the right to work for and deserve them."

—KATHERINE BENION

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Harriet E. Horn, Richard T. Sutcliffe, Assistant Editors

Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Oscar Blackwelder, Philip R. Ho
Nathan R. Melhorn, Earl S. Rudisill, Robert E. Van Deusen

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COVER PICTURE. This happy junior miss at a Wisconsin vacation school showed that she had learned a lesson of Christian love by bringing gifts for the relief of children overseas. For other pictures of vacation school children who are happily sharing, see page 19.

THE CHURCH IN THE NEWS

Communists depose Lutheran leaders

Communists have shattered the Lutheran Church leadership in Slovakia, *Religious News Service* reported in late June. The veteran Lutheran bishop, Vladimir Cobrda, has been removed from office. It was not known where he is. A Communist Party member, Jan Chudoba, is his successor.

VLADIMIR COBRDA

Fedor Ruppeldt, who had for five years been bishop of the western section of the Lutheran Church of Slovakia, also was removed from office.

Change in the church government was announced by *Lidove Noviny*, Czechoslovak Communist newspaper. It said that "a recent general convention" of the Lutheran Church in Slovakia, held in Bratislava, had elected Prof. Chudoba as bishop. He had been teaching in the state-controlled theological seminary in Bratislava.

The two Slovak Lutheran bishops had not openly resisted Communist efforts. They signed the oath of loyalty to the new government. But they did not approve of using the church as a propaganda agent of the state. They are courageous men who had been leaders in the underground resistance to the Nazis during the war.

Hungarians found guilty

Since the Roman Catholic cardinal, Josef Mindszenty, was sent to prison by the Hungarian government in 1949, Roman Catholic leaders in Hungary had talked softly. They signed an agreement with the Communist government on Aug. 30, 1950, insuring "the peaceful co-existence of the State and the Catholic Church." Most of the priests had taken the oath of loyalty to the Communist government.

Evidently dangerous opposition to Communist plans was still smouldering under the surface. Government officials decided to open a new attack. In late June Communists put Archbishop Josef Groesz and eight other church leaders on trial. They made full confessions of their guilt as accused persons usually do in iron-curtain country courtrooms.

The archbishop said he had plotted to overthrow the government. The leader of the Paulician monks, Istvan Cserriar, said he had a mistress, and Paulician brother, Ferenc Vecer, confessed to a murder. The accused men confessed all sorts of black-market dealings in currency.

Against the Roman Catholics the Communists could not use the strong-arm methods that had been successful against Protestant churches. They could not appoint Communist Party members as Roman Catholic bishops or archbishops, because such men would not get approval from the Vatican, therefore would not be accepted by faithful church members.

But by a gradual process of weeding out the Roman Catholic leaders who oppose communism vigorously, Communists hope to get the church under control.

West Coast Lutherans will open seminary

A home for the proposed Pacific Lutheran Theological Seminary has been

FIVE-ACRE SITE FOR SEMINARY
Men will be trained here for Lutheran ministry

nd, Dr. J. L. Sawyer announced last
k. He is president of the board of the
school which will open in September
2. Two large estates in Berkeley,
ifornia, were purchased June 21 for
4,500.

Establishment of the seminary is a
ject of the California and Pacific
ods of the United Lutheran Church.
t of the funds given in these synods
the Christian Higher Education Year
eal will be available for the school.
additional amount will be granted
m the CHEY special fund to which all
ited Lutheran synods have contributed.
Efforts have been underway for more
a year to secure a favorable site for a
inary in the San Francisco area. The
perties which have been purchased are
homes of Herbert W. Clark and Hugh
bbins, on a ridge in the Berkeley hills
looking San Francisco bay and the
lden Gate bridge. They are near the
pus of the University of California.
The two adjoining properties comprise
five acres of ground. The attrac-
residence buildings can easily be con-
ted for use by the proposed school.

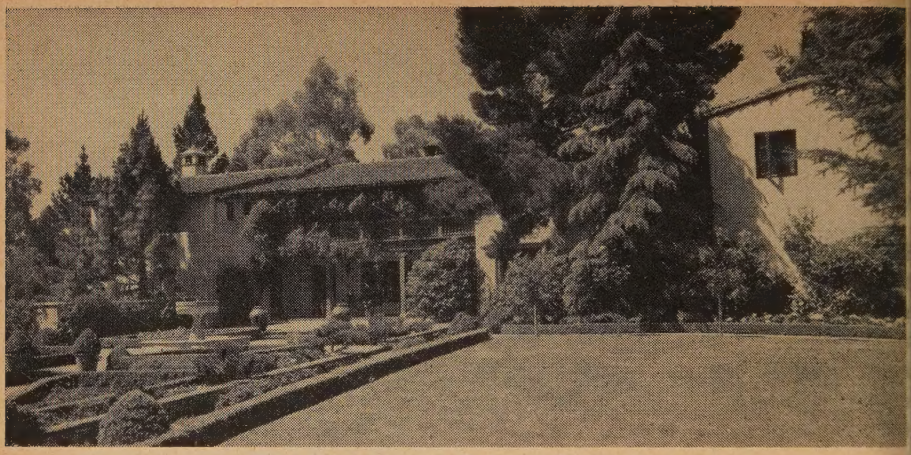
At present the United Lutheran theological seminary nearest the west coast is Central, at Fremont, Nebraska, 1,500 miles from San Francisco. Lutheran leaders in the Pacific coast states are sure that a seminary on their territory will result in an increased number of students for the ministry in an area where the church is growing rapidly.

There will be more pastors

Student enrollment in the nine United Lutheran seminaries has more than doubled since 1940, the last "normal" prewar year. It reached an all-time peak of 631 during the past school year, the Board of Education was told at its meeting in Washington last month. About 675 students are expected for the 1951-52 sessions. In 1940-41, ULCA seminaries had a student enrollment of 307.

More than 1,300 young men are now in colleges or seminaries preparing for the ULCA ministry. Pre-theological students in the ULCA's colleges numbered 509, with about 200 more reported to be preparing in non-ULCA institutions.

Present supply of candidates is sufficient to take care of normal replacement needs, caused by death or retirement



THIS WILL BE THE PACIFIC SEMINARY
Clark property in Berkeley was purchased by Lutherans

of pastors, Dr. Gould Wickey, executive secretary of the Board, commented. Expanding mission needs and requirements for the military chaplaincy will utilize some of the additional men now in college, he added, and there is no clear indication that the Church will be faced with an oversupply of pastors in the near future. The Board of Education will keep a watchful eye on the situation, however, to prevent recruitment of candidates far beyond the actual needs of the Church.

10-YEAR COMPARISON OF SEMINARY ENROLLMENTS

	1940-41	1950-51
Chicago	31	70
Gettysburg	71	130
Hamma	29	100
Northwestern	26	85
Philadelphia	98	136
Saskatoon	12	20
Southern	25	45
Waterloo	7	12
Western	8	33
Total	307	631

Increased enrollments will make it pos sible to maintain very high standards i selecting students for the ministry. Plan are also being developed by the Board' staff for psychological and personalit tests to be given to potential ministeria students.

College enrollments will drop

The U.S. draft and defense progran will cut heavily into student enrollmen at the United Lutheran colleges this fal with a 15 per cent decrease expected Since some colleges already are operatin under heavy deficits, a sharp cut in in come from students will be extremely se rious. Seminary enrollments will not be af fected, as students preparing for the min istry are deferred from military service

Smaller student bodies need fewe teachers. Most colleges have cut the siz of their faculties.

As colleges balanced their accoun books at the close of the 1950-51 term only five of the 14 found no current ex pense deficit. They are Gettysburg Lenoir Rhyne, Susquehanna, Thiel, an Waterloo. Biggest deficit was at Muhlen berg ($100,000) which alumni an

nds of the school hope to erase within ew months.

Contributions from the church pay out 15 per cent of the current expenses the United Lutheran colleges. Remaining expenses are met by fees paid by dents and income on endowment ds.

sident Zimmerman resigns at Thiel

After nine years as president of Thiel llege in Greenville, Pennsylvania, Dr. lliam F. Zimmerman will return to dland College in Fremont, Nebraska, professor of history. He had been on Midland faculty before his election Thiel.

During the Zimmerman administration Thiel enrollment reached the highest nt in the school's history. The largest most expensive building on the col- e campus was dedicated. College debts re cut to the lowest point in a genera- n.

Dr. Zimmerman, who is a member of United Lutheran Church executive ard, has been eager to engage in teach- g rather than administration. The pres- nt of the Thiel board of trustees, Dr. lwin Hodges of Pittsburgh, will be act- g president of the college until a new ecutive is selected.

hite man's religion

A big transport plane with 40 people oard had crashed in late June in the sh country of Liberia, four miles from e United Lutheran mission station at noyea. Missionary Gordon Lindemann as among the first to reach the wreck.

The white man's machinery could nose- ve occasionally into the African jungle, t the white man's ways of living were ll far removed from the ways of the imitive African. Christian missionaries nted to introduce a little machinery: X-ray equipment for the hospital, jeeps to travel the jungle trail. But they were much more eager to bring Christian standards of living.

Especially monogamy. It had been the bushman's practice for thousands of years to have as many wives as he could afford to buy. And when an occasional bushman was converted to Christianity, what should be done with his wives? Missionaries had debated the question a long time.

Last month the United Lutheran Church Board of Foreign Missions gave official approval to the policy recommended by Christians in Liberia. "Entering into a polygamous marriage by a Christian, whether through the normal channels of giving a dowry, or through inheritance, or gift, is an offense against the laws of the Church," they agreed.

"However, we find men and women who entered polygamous unions in ignorance of the Christian Gospel and Law, but who now express sincere faith in our Lord." In such cases, men who are persuaded to become candidates for Christian baptism will not be required to divorce the excess wives they may have, thus breaking up long-established families. Women who wish to become Christians but who are helpless to escape from being wives of much-married Liberians, will not be barred from the church.

In New Testament times the first Christians went slow in trying to solve "certain social problems," the Liberian Mission Council points out. Slavery was not outlawed, but was overthrown eventually through Christian influence.

Liturgy in Loma

First book in Loma, the language spoken by one of the tribes in Liberia, is a translation of the Common Service of the Lutheran Church, plus several

dozen popular hymns including "Silent Night" and "Beautiful Saviour."

The book is the work of Dr. Wesley Sadler, United Lutheran missionary, who has been teaching Liberians how to read their own language. Only in the last five years has any attempt been made to put Loma in written form. A grammar for instruction of missionaries in the language has been completed by Dr. Sadler.

The service book and grammar are being published in New York City by the ULC Board of Foreign Missions.

Missionaries enlisted

A half-dozen recruits for foreign service were approved by the ULC Board of Foreign Missions at its June 18-20 meeting. Among them are Mr. and Mrs. Albert C. Neubauer of the Augustana Lutheran Church. Mr. Neubauer will be business manager of the Liberia mission.

Mr. Raymond E. Davis, Jr., a 1951 graduate of the Southern Seminary, will go in 1952 as a missionary to Liberia. His fiancee, Miss Rachel I. Rawls, will also engage in special studies during the next year in preparation for overseas service.

Mr. J. Godfrey Haywood, a printer, will go this fall to India to assist in the work of the Lutheran Press in Guntur. He will be the first missionary-printer sent to a foreign field by the ULC.

Sister Elizabeth Mary Warstler, who was invested as a student deaconess in May, has been called for three years of service as dean of women in the Andhra Christian College in India.

Erb to India

Six months as a special visitor to the Andhra Lutheran Church of India was the assignment given last month to Dr. Earl S. Erb by the ULC Board of Foreign Missions. Dr. Erb, secretary of the Min-

DR. EARL S. ERB
Six months to study

isterium of Pennsylvania, will go to India in October.

Purpose of Dr. Erb's trip is to advise the Andhra Church regarding its organizational structure. The present rules, adopted five years ago, require review and revision. Dr. Erb will make a detailed study of church problems in India before recommending amendments.

Augustana will study Lutheran unity

Merger with the United Lutheran Church can be discussed by the Augustana Lutheran Church within the next year, as a result of a resolution adopted by Augustana at its convention in June.

The convention approved a proposal to enter into merger discussions with the three churches now seeking a plan of union: the American Lutheran Church, Evangelical Lutheran Church, and United Evangelical Lutheran Church. But Augustana decided not to limit its discussion to the question of merger with these three churches. It agreed to "hold discussions with the other bodies of the National Lutheran Council, and include the result

such discussions in its reports to the urch next year."

At one time the Augustana Church was synod of the General Council, one of three Lutheran organizations which erged in 1918 to form the United Lutheran Church. The Augustana Church cided at that time not to enter the ULC. large segment of the Augustana membership would now favor merger with the LC, if a union of all eight churches of National Lutheran Council cannot be hieved.

The Lutheran Free Church, which has en traditionally doubtful about merging th any other group, decided at its convention last month to explore the possibilies of uniting with the ALC, ELC, and ELC. After a four-hour debate the action was taken with the understanding that "does not in any way commit this urch to organic union."

World Action fund comes slowly

Hope that the United Lutheran Church ould be half-way toward its 1951 goal $1,580,042 for Lutheran World Action by June 1 had been too optimistic. hen the May offerings reached the LC treasury on June 20, the total was 539,885.15. That was just a fraction ore than 40 per cent of the goal.

The 1951 offerings were 29 per cent rger than World Action offering during ae same period in 1950. Some synods re far along on the way toward early access. The Rocky Mountain Synod had eached 75 per cent of its goal; Georgia-labama 69, California 62. But most of ae big eastern synods were progressing owly.

Lutheran World Action funds are eeded for strengthening church life in urope, resettling DPs and other refugees, ustaining orphaned missions in Asia and frica, and providing ministry to service personnel in the armed forces of the USA.

Totals for synods reported by ULC headquarters June 20 are:

LUTHERAN WORLD ACTION

Synod	Received	Per cent
Rocky Mountain	$ 4,218	75.8
Georgia-Alabama	4,953	69.8
California	14,548	62.3
Kentucky-Tennessee	5,359	61.9
Florida	2,598	60.
Midwest	11,748	59.
Northwest	44,139	57.3
Michigan	7,300	55.7
South Carolina	16,668	49.
Ohio	52,767	48.9
Mississippi	430	48.4
North Carolina	23,137	48.4
Indiana	13,991	48.3
Pacific	4,373	47.9
Pittsburgh	60,295	47.3
Maryland	36,283	46.7
Iowa	10,854	46.4
West Virginia	3,471	45.7
Virginia	14,343	45.6
Kansas	6,099	45.
Penna. Ministerium	109,867	38.8
Wartburg	8,214	38.5
Central Penna.	90,198	36.2
Illinois	26,061	35.4
Texas	2,681	33.7
New York	41,935	23.8
New Jersey	12,804	23.7
Nebraska	5,096	18.7
Slovak Zion	1,892	10.5
Icelandic	170	—

And so forth

Police cracked down recently on the pastor of a Norfolk, Virginia, congregation which was selling chances on an automobile. The raffle was contrary to the gaming laws of the state, police informed him. Ordinarily such laws are not enforced when it is churches that are breaking them. Raffling automobiles has been standard practice of Roman Catholic parishes in most sections of America in raising funds for churches and schools.

World News Notes

Glimmer in the east

Along the grey horizon of world affairs, optimistic people were beginning to believe this month they saw bright streaks of hope for peace. The Russians, they thought, may have at last been convinced that their tough postwar policy had not paid off. Not only a settlement in Korea but a general agreement all along the line seemed possible.

It had been only two weeks since the final failure of months of talk among the four-power diplomats in Paris. The Russians had not yet said they would come to Washington this month for top-level discussion of world tension.

But the logic of the world situation seemed to indicate that the Russians would gain by trying to be a bit friendly. They were genuinely worried about the steady development of the North Atlantic Treaty Organization. They knew the attempt to conquer Korea had been a costly mistake. They had seen the U.S. increase its armed forces 100 per cent in one year, and were alarmed by the rapidly growing U.S. expenditures for war equipment.

Soviet spokesmen had not said or done much which warranted hopefulness. But they had said a few things. And it would pay them to calm down the western war fears, to undercut U.S. determination to spend a lot of money in building up military strength.

Segregation case goes to high court

Most radical blow aimed at the social system in the U. S. South since the Emancipation Proclamation had come this spring. The National Association for the Advancement of the Colored People had sued in a South Carolina court to end race segregation in the public schools.

South Carolinians had said that if the courts outlaw separate schools for whites and blacks, they will turn over their public school system to private owners. Last month the crisis was postponed when a federal court decided that segregated schools are legal so long as equal educational facilities are provided for both races. District Judge J. Waties Waring—who comes close to being the most unpopular man in the South—wrote a dissenting opinion. He stated that "the system of segregation in education adopted and practiced in the State of South Carolina must go and must go now."

The decision will be appealed immediately to the U.S. Supreme Court.

Arab wrath simmers

Across the Arab world, from Egypt to the Russian frontier of Iran, anger against the Western world burned deep and helplessly.

Western willingness to support Israel in its contest for the Palestinian homeland of the Arabs was a basic cause of the Arabs' antagonism. With United Nations approval, the Israeli had resumed their work of draining a part of the Huleh swamp area on the Syrian border.

Arabs looked sadly on their vast colony of refugees, nearly a million in number, who had been dispossessed in Israel on behalf of the incoming multitude of Jewish immigrants. It would take $500 million to resettle the Arabs somewhere else, and no such amount of money was in sight.

Military costs mount

To finance its expenses for the 1951-52 fiscal year, the United States will require an average of $461 in taxes from every man, woman and child in the country, according to a study made by the Golden

Foundation. Of this sum, $267 from
person will be used for military
s .

The Foundation's figures are based on
national budget of $71 billion, of which
1 billion, or about 58 per cent, will be
ed for military purposes.

In contrast, estimates of giving for
aritable and benevolent purposes
rough churches from our entire pop-
ation is $23.33 per capita. The aver-
e American will therefore pay 20 times
much in taxes as he gives for church
d charity, the Foundation observed.
or military purposes alone, the average
rson will pay 20 times as much as he
ntributes for all benevolent causes.

aiser-Frazers, made in Israel

Just about 20 miles from Nazareth
here Jesus worked in a carpenter shop
centuries ago, Kaiser-Fraser automo-
les went into production this month in
big plant built in Haifa. The first car
lled off the assembly line on June 14.

Building up modern industry in the
ncient holy land has been an ardent de-
re of the Israeli. Jewish immigrants have
en trained by industrialists from Detroit
how to put together four automobiles
day. They hope within four months to
e producing 20 a day.

Parts for the cars are shipped from
merica, but some of them eventually
ill be manufactured in Israel.

urkish plan

Turkey's defense chiefs—not neces-
rily with the support of the Ankara
overnment—have secretly made a pro-
osal to British and American military
voys which has startled them.

In case of a Russian attack on Iran
r Turkey, said the Turkish defense
okesmen, Turkey should be allowed to
ccupy northern Syria and Iraq. The oc-
cupation would be justified, the Turks argued, "to give depth to Turkey's defense and resist a Soviet outflanking movement."

Although it is not disclosed whether this proposal has been discussed in recent military talks at Malta and Istanbul, *Worldover Press* correspondent O. M. Marashian reports that Western representatives discouraged Turkey from any such project. They pointed out that the suggestion might cause strong resentment in Iraq and Syria, and would hurt Western interests in the Middle East.

Political and economic reasons are behind the Turkish proposal to occupy slices of northern Syria and Iraq. Between 1923 and 1926 Turkish troops twice made intrusions into Iraqi territory to occupy the oil-rich Mosul region, on the ground that the whole of Iraq was once part of the Ottoman Empire. Only British firmness prevented the Turkish occupation. In 1939, France, then the mandatory power in Syria, ceded the port of Alexandretta and Antioch in the north to Turkey, in return for a promise that Turkey would enter the war against the Axis if the Eastern Mediterranean was threatened.

The pledge was not kept, but Turkey permanently annexed the two port towns, gave the entire province the name of Hatay, and ignored repeated Syrian protests. At the same time, Turkey demanded Aleppo. It may be hoped that the increasingly democratic Turkish authorities have no share in the ambitions of certain military leaders. Under the circumstances it is natural that the population of Iraq and northern Syria, made up of Moslem Kurds and Arabs, and not very friendly to the Turks, should be watchful of encroachments, even if proposed in the name of defense against Soviet menace.

Washington

CIVIL DEFENSE

THE U.S. IS FACING the possibility that, in spite of all efforts to avoid it, the cold war may some day turn into a hot war. If that happens, there is no reason to hope that America would escape the full impact of atomic assault.

The Federal Civil Defense Administration has been set up to meet the complex and urgent problems that would accompany such a crisis. Its present role is to encourage and co-ordinate civil defense planning by the states and communities. In case of extreme emergency, FCDA would have sweeping power to commandeer property, requisition supplies, and control the movement of people.

THE EDUCATIONAL JOB is threefold: to train a corps of some 15 million volunteers in the techniques that would be needed to handle the casualties and restore community facilities in case of atomic attack, to instruct the populace in the simple essentials of survival, and to get the people to take seriously the need for advance preparation without creating undue apprehension.

The first phase of this task is already well advanced. Hundreds of communities are recruiting volunteers for the various services that will be needed: warden, fire, police, health, welfare, engineering, rescue, transportation, communications.

The program for disseminating basic information is getting under way. Several booklets prepared by FCDA—*Survival Under Atomic Attack, What You Should Know About Biological Warfare,* and others—will be distributed through state and local channels. Each family should get these booklets and study them.

The third phase—to create an emotional climate that will avoid apathy on the one hand and panic on the other—is the most subtle and difficult part of the job. Its success will require the use of mass media—the press, movies, radio, TV—and the co-operation of educational agencies such as schools and churches.

Role of churches

LESS THAN TWO MONTHS after the establishment of FCDA, a five-man religious advisory committee was formed. One of the members is the Rev. Oswald C. J. Hoffman, director of public relations for the Lutheran Church—Missouri Synod.

In a recent meeting of churchmen called by this committee, it was stressed that the most important contribution of the churches is the vigorous maintenance of their normal program. No agency can rival the church in its influence on the moral fiber and emotional stability of individuals in time of crisis.

It was recognized that special services could be rendered by the clergy and by church organizations. In case of atomic bombing, spiritual ministry to the wounded and dying would be an urgent need. Participating clergy would be given ready access to all areas of devastation.

Church buildings and institutions might be needed for the treatment of casualties. Church groups could give organized assistance in such matters as housing, feeding, and transportation. Welfare agencies could provide skilled care in assisting evacuees, reuniting families, administering relief operations.

Leadership in time of crisis calls for advance co-ordination with community planning. Church organizations, members, and clergy should consider registering with local civil defense authorities while plans are still in the making.

—ROBERT E. VAN DEUSEN

lis Idea Stirred Men's Hearts

V. V. SCHUH

etermined to win souls for Christ, Pastor Harms awakened such mission-y zeal that a great movement started in the village of Hermannsburg

HAPPY IN HIS DECISION, Pastor Harms alked blithely into the little Lutheran urch in Hermannsburg, Germany. The ea uppermost in his thoughts had been urished and fed long enough. The time act had come.

His stirring eloquence that day touched e hearts of his humble congregation. ears filled their eyes as he painted vivid ord pictures of the misery and heart-eak in foreign lands.

"Think it over, my friends," he said. Ve are poor and we are humble. But e are part of a great nation, and every tion should be a helpful brother to the ss fortunate. Ignorance, cruelty and op-ession are unnecessary if every Chris-nn will do his part."

The service closed with a fervent prayer r strength and wisdom to recognize and ake use of the little resources that the ngregation had.

That sermon in 1849 had a lasting effect the little community at Hermannsburg. esults followed rapidly. After the serv-e the congregation seemed reluctant to ave. Out of the silence a male voice outed, "Pastor Harms! Let us wait no nger. Let us act at once! I have very tle money, but I am the owner of two rms, one of which I will give for the ginning of the Hermannsburg Mission-y Society."

"God bless you, my friend," the min-ter exclaimed with heartfelt enthusiasm.

THAT WAS THE HUMBLE beginning of e great Hermannsburg Society. The farmhouse was put to immediate use as a training school for missionaries.

Twelve members of the minister's little flock offered their services as missionaries. Others pleaded to go out as settlers. Eight of the original 12 finished the four years of training.

PASTOR LOUIS HARMS

During this period the big question was how the missionaries were to be transported to foreign fields. For some time Pastor Harms had been pondering the problem. He believed that faith and prayer could overcome any obstacle. But he also knew that one must make a sincere effort himself.

He prayed and arose from his knees with the words, "Forward now, in God's name." Inquiries among various ship-

ping agents met with no success.

"Why not build our own missionary ship?" a seafaring member of the church suggested. "That would enable us to send out as many missionaries as we wish as often as we wish."

So the kindly minister inserted a brief report in two large newspapers, telling simply and humbly what the little mission stood for and what they hoped to accomplish. No contributions were asked, but they began to arrive from places as far away as New Orleans, Antwerp, Amsterdam, and Odessa. Soon there was enough to permit the building of the ship at Hamburg.

AT LAST THE SHIP, fully equipped, was ready to sail. The copper-sheathed *Candace,* first missionary ship in the world, was dedicated to its blessed work.

One young missionary proposed that they begin their labor on the east coast of Africa, among the Galla tribes, northwest of Zanzibar. Of all the tribes on that coast the Gallas were known as the most savage. Another suggested that they found a colony in western Africa and by Christian influence endeavor to abolish the slave trade. In any case, Africa was decided upon for their first venture.

Meanwhile, the people in Hermannsburg were busily preparing. The little town teemed with activity and enthusiasm. Such co-operation for one great purpose had never been seen before. Women and children eagerly knitted socks and sweaters. Wagonload after wagonload of produce, brought in by farmers, was unloaded and repacked. Someone even thought to place a Christmas tree in a tub of water in preparation for the holiday two months away. Pastor Harms looked on, his heart deeply touched by the willingness and devotion of his little flock.

ON THE DAY OF DEPARTURE the Hermannsburgers took the town of Hamburg by storm: the long caravan of wagons carrying supplies, the happy country people marching through the streets singing Luther's masterpiece, *Ein Feste Burg Ist Unser Gott,* "A Mighty Fortress Is Our God," their beloved minister leading them. The people in Hamburg watched with wondering eyes.

A solemn farewell service was held on board the ship. "Pray," Pastor Harms urged feelingly. "I beg you with my whole heart that every morning you will pray to thank the Lord who kept you through the night, who can keep and strengthen and bless you through the day. Every evening, I beseech you, pray, pray for the forgiveness of sins, for there is not a day without sin, and where there is no forgiveness there is no blessing. Begin your work with prayer. When the storm winds rise, when sin comes, and when you are tempted, pray. So long as you pray, all will go well with you, body and soul."

The *Candace* sailed on her first journey of mercy on Oct. 28, 1853. The minister and the others who were left behind watched the little ship sail out of sight. They remained silent and thoughtful as they made their way back to Hermannsburg. There Pastor Harms plunged into his next task, that of training 12 new aspirants for the work.

THINGS MOVED ALONG swiftly. One accomplishment led to another. A printing press was acquired and set up, and soon Pastor Harms' members were publishing and distributing their own missionary magazine.

The *Hermannsburger Missionblatt,* published in 1854, was a humble, down-to-earth magazine, filled with the doings of the missionaries abroad. Circulation

A PRESENT-DAY SUCCESSOR TO THE "CANDACE"
Missionary schooner "Morning Star VI" used in the South Seas

oon reached such proportions that it be-ame a source of income for the mission.

Occasionally Pastor Harms would row silent and preoccupied. He was much concerned about the intolerant at-itude of society toward the ex-convict. e felt there must be something he could o about the unfortunate ex-prisoner who esired to live honestly. He prayed and ondered.

DURING THIS PERIOD he was ap-roached by one of the more prosperous rmers, who asked if he could assist, in ny way, in the work of the mission.

Pastor Harms hesitated, for so far his oughts had been kept to himself. Then ddenly his face lighted up and he said ith a smile, "Yes, my friend, and thank ou! We do not ask for contributions, ither do we refuse them. There is an d farmhouse on a large plot of land joining the mission. That old farm-ouse could be rebuilt into a beautiful refuge for former prisoners who desire to reinstate themselves." Ignoring the look of amazement on the farmer's face, he went on to explain the need for such a refuge. Before he had finished the farmer's face beamed as enthusiastically as his own.

The site was purchased and the house remodeled. But to the dismay of the gentle minister, a year passed before it had its first occupant.

MEANWHILE, THE *Candace* served her purpose well. Full steam ahead, she made many trips back and forth carrying messages of love and hope to workers in the field and at home. Sometimes she was used to ship a cargo to Vera Cruz to help pay expenses of the rapidly growing mission.

Seven years after its humble beginning the Hermannsburg Missionary Society had eight well-established missions spread over Eastern Africa, 100 settlers,

many homes and workshops at each station, and 50 baptized natives. All this was in addition to the training school at home with 45 students and the refuge farm housing 20 people, now living happy, contented, Christian lives.

Early in 1857 Pastor Harms was surprised to receive a message from Sechele, David Livingstone's first convert, begging for Christian teachers. He lost no time in sending missionaries to Sechele. Much later he received a letter from his missionaries which said, "Sechele is a brother to us. He is wise and gentle and brave and works continuously for the furtherance of Christianity. For him, no sacrifice is too great, if it helps the cause along. Another great chief, brought to Christ through Sechele, has asked for teachers. We have now opened a mission among his 60,000 people."

Louis Harms whispered from the depths of his heart, "Faith and prayer will accomplish anything."

Louis Harms was born in 1808, the son of a Lutheran minister. Ordained in 1844, he assisted his father at the little Hermannsburg parish. On his father's death in 1849 he became full-time pastor, serving energetically despite a lifetime of poor health.

When very young he would listen to his father tell of the deplorable conditions in heathen lands. On one occasion he asked tearfully, "Father, why talk? Why not act?"

As Louis Harms grew older his intensive interest in the welfare of the heathen, stimulated by avid reading of books on the subject, increased, until that day when he preached his remarkable sermon.

As the Hermannsburg Missionary Society became famous for its fruitful work among the heathen, many people approached Pastor Harms with the question, "How did you accomplish all this without visible means and only a handful of poor peasants?"

The minister would smile humbly and say, "I pray, and God moves the hearts of my people."

On one occasion, when the mission received the upsetting (and untrue) report of the *Candace* sinking, someone asked the minister, "What will you do now?"

Without hesitation he answered, "Humble ourselves, pray for forgiveness and . . . build a new one!"

The Christian church is largely responsible for much of the creative ferment in the world today. She has sent her missionaries everywhere, broadcasting the good news of Christ, liberty, and the abundant life. Mission schools that aroused discontent with ignorance and illiteracy became the forerunners of national school systems in backward countries. Mission churches have created a fellowship of Christ-minded people who have given hope to the underprivileged. The spirit of Christian freedom has helped dissolve caste systems and has aided in toppling tyrannies. Through Christian missions a newer, better, freer world is being born.

—Weldon Crossland in *A Planned Program for the Church Year*

...ere There Are Wills, ...ere's a Way

E. E. KEISTER

...reat benefits would come to the ...urch if people would make wills which Christian congregations ...d institutions are remembered

QUITE A FEW YEARS AGO I was sur...sed and shocked to learn that two ...mbers of St. Paul's Church had died ...hout making the church a beneficiary ...their wills.

There were two reasons for this sur...se. A quick canvass revealed many ...rk from childhood. One had been an ...luential member of the church council ...d teacher of the men's Bible class in ...nday school for many years. The other ...s a member of the choir, secretary of ... Sunday school, and claimed a perfect ...nday school attendance record for 33 ...ars. Neither of these men had children, ...others, sisters, or even close relatives. The natural conclusion was that they ...ould have left some of their worldly ...ssessions to the church which they had ...rved so faithfully throughout their lives. ...t people then, like many now, seldom ...nsidered the church or its institutions ...hen making a will.

Settlement of one of these estates ...lifted along for a number of years. I ...lieve it would be safe to say that if ...ese two men could have been present ... later years the greater part of their ...operties would have gone to the church they loved. These circumstances resulted in my conviction regarding the need for writing Christian wills.

A FEW MORE YEARS PASSED! In the meantime our Sunday school was growing. We wanted an educational building with facilities to take care of present and future needs. Such a building we estimated would cost at least $75,000. Few in the congregation felt able to give more than a few dollars per year over and above our operating and benevolent needs. I was asked to serve as building fund chairman and was given authority to write wills with our building fund as beneficiary.

Then I stumbled upon my second surprise. A quick canvass revealed many people in our congregation without close relatives. There were bachelors, widows, and bachelor ladies without dependents. (The widowers usually got married again!) There were also married couples without children, some of these without brothers or sisters.

Most were definitely interested in the proposed new building and welcomed the suggestion that they make the church one of the beneficiaries in their wills. None of these people are wealthy, as we speak of wealth today, but all own homes or have other assets.

As a result of our effort in this small congregation, at least eight or ten wills

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...Keister is a member of the executive coun... of the Virginia Synod and a member of the ...theran Laymen's Movement's special com...ittee to study wills.

have been written with our church as beneficiary. Others are promised or under consideration. Eventually between $50,000 and $100,000 should be realized from these wills. It is doubtful if such a sum would ever have been gained from these sources but for our solicitation effort, which had as its slogan, "Where there are wills, there is a way."

In the meantime we have accumulated $26,000 in cash, $2,000 of which came as a result of our first effort at promoting the inclusion of the church in wills. Construction of our building has been delayed. When the time comes, if we must borrow money, the other wills will at least fortify us against a long state of indebtedness.

WE BELIEVE OUR EXPERIENCE is proof that there are literally millions of dollars latent for the church-at-large if the matter of legacies is properly pursued in congregations. Need was the mother of invention in our case. The church-at-large is now in need of large sums for its program of evangelism, for church buildings, for our church colleges, for orphans' homes and homes for the aged. There are few institutions of the church that are not crying for financial aid.

The national tax structure is such that many sources of philanthropy and aid for benevolent causes are drying up. We believe the answer is in concerted action on the part of the church to aid the people of each congregation to write wills, which in time will bring in millions of dollars.

For the United Lutheran Church, we would like to see a competent person employed for at least a year to make a thorough canvass over the territory of a typical synod. This person should have a thorough understanding of laws affecting income taxes, gift taxes, bequests, insurance, trust funds, as well as the needs of the church and its institutions. In communities where there are mission churches or building programs, these should be emphasized. However, in every congregation there are people who are especially interested in a certain college, mission work, orphanage, or some other church institution or fund.

OUR LOCAL CHURCH will eventually benefit to the extent of at least $50,000 from the several wills thus far written. Yet very little effort has ever been made by any denomination to promote systematically the writing of wills covering small estates.

Men of wealth and corporations have been solicited by representatives of our educational institutions. But the little people, many of whom would gladly remember the church and its institutions in their wills, have been almost wholly overlooked. Aside from the weekly contributions given by the average church member, we believe that the biggest source of income for the church-at-large henceforth will be the bequests made by thousands of individuals who own homes, personal property, a few bonds, savings accounts, and are the possessors of small estates.

Let us hope that the church-at-large will not lose further time and more millions by neglecting this large field of opportunity.

BE WITH US, God of truth, in all things great and small. So that the small things will become great, and the great things will become possible.
—From *Prayer* by PETER MARSHALL

BRINGING GIFTS FOR OTHERS

Children in church schools are always eager to express their love for others by bringing gifts. Vacation school scholars at First United Lutheran Church, Sheboygan, Wisconsin, brought gifts of food each day to be sent overseas to less fortunate children (see cover picture also). Gifts from the children of the church have greatly aided the Lutheran World Relief program.

The Wounded Get Good Care

By PAUL C. WHITE

Spiritual guidance and medical help given to our troops in Japan and Korea keep up their morale and assure their safe return

THE AIRPORT AT TOKYO seems like a little part of America. Army personnel is on every side. It's easy to spot the Americans, because Japanese people are usually small, while the six-footers from the U.S. tower above them. On the streets of all Japanese cities, the Americans stand out from the crowds.

Among the chaplains who have come along with the American army are many Lutherans. While in Fukuoka in southwest Japan recently, I spent a day with Chaplain L. Herbert Wyandt, an Indiana Synod pastor. Fukuoka is one of the points nearest to Korea, only 10 to 12 minutes away by jet plane. It is no military secret that the wounded are rushed from the battlefields to the 118th Station Hospital at Fukuoka for immediate care. Later they are transferred to other inland hospitals. Chaplain Wyandt and his associates are constantly by the side of these war-shattered men.

Casualties have been light lately, for which we can be thankful. The day I spent at the hospital in Fukuoka there were several ambulance loads, but not many when compared with the other periods during the war. Medical Corpsman John C. Helgen, Lutheran from Dell Rapids, South Dakota, described the process of administering medicine. Miss Alice W. Epke, Lutheran army nurse from Brockport, New York, told me more about the care of the wounded. The finest medical equipment in the world is available for the army's use here in Japan, according to her. I can testify that from a "layman's" point of view, the medical set-up looks perfect.

WHILE AT THIS HOSPITAL I talked with a large number of boys like Henry Burns of Easley, South Carolina, Melvin G. Jones of Peoria, Illinois, and Charles Meadwell of Pocahontas, Virginia. They had all been wounded but were on the mend. They testified that the care was good and the food tops. That day the boys had for lunch ham, sweet potatoes, butter beans, salad, peaches, fresh milk and coffee. I had the same, and it was good.

Chaplain Roy L. Fisher, Lutheran from the North Carolina Synod, is chaplain at the Tokyo Army Hospital. In the hospital and annex are accommodations for 2,200 wounded. While most of the men there are Americans, we were able to count 14 different nationalities among the patients. There are Turkish, Thai, French, Greek and other interpreters on hand. One of the chaplains interviews each patient as he arrives. Bibles, tracts and other publications are given the men.

I ASKED CHAPLAIN FISHER to tell me about his seven years' service in the army. He described a typical Sunday. The service for Protestants is at 8:30 A.M. Every hour until noon, a service is being held at the chapel for one group or another. A Lutheran service, well attended, is con-

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Dr. White is secretary of the United Lutheran Synod of New York. He and Mrs. White recently returned from a trip around the world.

CHAPEL REFURNISHED BY GIS

cted at the chapel center in Tokyo ery Tuesday at 7:00 P.M. This chaplain ptized and confirmed about 100 boys. More than 16,000 boys have been ated for wounds at the Tokyo hospital. ily about 50 have died. Marine Corral Hans S. Schulz, Lutheran from Conrdia, Mo., had been hit in the face, but astic surgery had erased all trace of the ound. Pfc. Charles Myers, Canton, io, after 4½ months in Korea with First Cavalry, had been hit in the in, shoulder, arm and hand at Kujang. was mending nicely and could describe ing the first wave of Chinese crossing Korean border. Lt. Elmer C. George m St. Paul's Lutheran Church, Leavenrth, Kansas, had recovered from a head d hand injury and is now back in "The tes." When I saw other boys, severely unded, I thanked God for the care en these heroes.

WE HAVE DISCOVERED ALSO that wher- American boys go they fall in love. is is true in Japan also. Racial hatred d suspicion seems to have disappeared as Japanese and Americans get along fine. Chaplain Fisher reported that 2,888 American boys have married Japanese girls. While visiting the maternity ward we saw many Japanese-American babies.

Lutherans in the armed forces and civilian personnel have become keenly interested in the Lutheran Seminary in Japan, located in Tokyo and headed by the Rev. C. Kishi. The Rev. Dr. Arthur Knudten, missionary and member of the faculty, took us through the buildings. The chapel was stripped bare during the war. All metal disappeared from the chancel and the entire heating plant was removed for scrap metal purposes.

Lutheran GIs are helping to remedy these defects. Over $600 has been contributed. A rug for the chancel, carpet runner for the main aisle, brassware for the altar, baptismal font and altar coverings have been given. Chaplain Fisher reported the new goal is audio-visual equipment and replacing the heating system.

CHAPLAINS I HAVE TALKED with feel that the army must stay in Japan for some years to come. They asked that pastors and local church leaders urge their boys to seek out Lutheran missionaries and congregations wherever they may go.

In a ward, while visiting a wounded veteran, I heard a voice saying, "I'm a Lutheran, too." It was Capt. Darwin Holean, M.D., from Minnesota. In Korea with the 3rd Division, his outfit was using a jail in Guwon to do their work when he was injured. He asked, "Do you know Dr. Charles B. Foelsch of New York? I went to school at St. Olaf College with his son Barry." In the heart of Japan, our Lutheran Church brought us together through mutual friends.

Our church is following her sons wherever they go. While our boys are away they are being well cared for.

Faith Gave Him Courage

By FLORENCE KERIGAN

Irenaeus lived in a world of dispute and uncertainty, but his clear convictions about Christian truth helped the Church become unified

THE TRAVELER TURNED over on his straw pallet and wrapped his cloak about him. He had traveled southward from Lyons ever since daybreak and stopped at this inn for food and rest for himself and his horse. But his rest was broken by the three men who sat around the fire.

"These Christians!" said one of them. "It is they who bring all this trouble upon us! My only child died a week ago of a terrible malady they have called down upon us!"

"Aye," said the second. "And what about my fields that were flooded and the great earthquakes? Anyone can see that the gods are angry."

"Have you been to one of their meetings?" asked the third, lowering his voice. "Someone told me he saw them bring in a new-born baby covered with flour so that no one could tell its form. Then they would stick a knife into it, and if it lived it was well, but if it died they ate it!"

The other men shuddered in horror, and drew closer to the fire. "And that is not all they do—" went on the insinuating whisper.

THE TRAVELER RESTRAINED an impulse to leap from his pallet and cry out, "It is not true. I know, for I am the presbyter, Irenaeus!"

Back in Lyons, he might have done so. But here he was on the way to carry out a mission to Rome and that had to come first. So he turned over and tried to shut out the sound of their voices with his cloak.

Only the night before the chief presbyter, Porthinius, had sent for him. Porthinius was over 90, but his eyes still burned with indomitable courage.

"Polycarp has been killed," he said.

"I knew Polycarp well," Irenaeus responded sadly. "He knew John and would often say to us, 'These things I know because John told me, and he heard them himself from the lips of the Lord.'"

"But it is not to tell you that, that I sent for you," said Porthinius. "I have an account of Montanus and his doings in Phrygia. He and two female companions call themselves prophets. They go into trances and claim that God has taken possession of them and is speaking."

"And people believe them?" asked Irenaeus, appalled.

"Aye. Many of our followers left Polycarp for these imposters. They must be stopped. So I have prepared a letter for you to take to Eleutherius in Rome."

"You wish me to go now?" asked Irenaeus. "While every Christian's presence here in the city of Lyons counts?"

THE OLD EYES had looked at him sadly through the light of the guttering candle. "Yes, my son. Go now."

And here he was, lying in a corner of the inn, listening to three men revile his beloved friends.

For days Irenaeus plodded southward thinking of the arena at Rome where wild beasts were turned loose upon Christian slaves, where higher-born Christians were beheaded, and the airless, unlighted dungeons under the river, where others might be confined.

IRENAEUS LEAVES FOR ROME

Months later when Irenaeus returned om his mission to Rome, he found a ferent Lyons. Marcus Aurelius had ed and his son Commodus had become nperor. So he came back to Lyons eed from persecution.

He also came back to find that the ed Porthinius had died in prison, and himself had been chosen by his fellow esbyters to succeed him as head of the nristian church in Lyons.

"There is no reason now," he cried en- usiastically, "why every man, woman ıd child in Lyons should not be a Chris- an!"

IRENAEUS SPENT long hours writing planations of the Christian beliefs hich he sent far and wide to the urches. He taught among other things at Jesus was "the only true and stead- st Teacher, the Word of God, our Lord sus Christ, who did through His tran- endent love become what we are, that e might bring us to be even what He imself."

So the years went by in quietness and ace for the church.

In the meantime Montanism continued to spread. Victor was the new head of the church in Rome, a very severe opponent of any kind of heresy. Determined to end Montanism once and for all, he excommunicated the whole Asiatic church. Irenaeus, as bishop of Lyons, was concerned. Asians were not all Montanists, and Victor's harshness might easily cause the loss of the Asiatic church to Christianity. He made another trip to Rome to talk with him about it.

Montanism, he learned there, was only the excuse for the harshness. The controversy over the celebration of Easter was the real difficulty. The eastern churches claimed that Jesus died on the fifteenth day of Nisan, and the celebration of the Lord's Supper should be on the fourteenth. The western church held that the Lord died on the fourteenth day and the fast should be kept in memory of His death. Largely through Irenaeus' writings on the subject, some centuries later the Sunday following the 14th day of Nisan, the Jewish Passover, was chosen as Easter, commemorating the Lord's Resurrection, with the Lord's Supper celebrated on Maundy Thursday, and His death on Good Friday.

Wars from without for the moment under control, the new emperor, Severus, turned against the Christians. Christian slaves again were torn apart in the arenas. The dungeons under the river were filled with wretched, torture-wracked men, women and children, awaiting their turn. And somewhere among them was Irenaeus himself, who met his death about A.D. 202, a martyr to his faith.

BUT HIS NAME lives on. He is known as the first theologian of the early church. His writings have come down to us, and many of his views about Christian beliefs are accepted by most of us today.

FIRST IN A NEW WEEKLY SERIES

FIVE MAKE A FAMILY

YOU CAN'T MOVE A BRIDGE

"I HAVE MADE a bridge," Pete announced with six-year-old dignity. "No one must touch it, because it is the best bridge I ever built."

"Yes, dear," I answered, stabbing the string beans with a long-handled fork. As soon as the vegetables were done, I could serve our supper. "Yes, dear, that's fine. Ask Karen to come help mother, will you, Pete?"

"She won't come. She's reading the funnies and she never comes when she's reading."

"I think she will, if you go right up to her and say in her ear, 'Mother wants you quickly.' Try it, will you, Pete?"

He dashed off, delighted as usual to try a new game. For some reason, Pete never seems to know the difference between real life and play. Almost everyone who knows him thinks he's a "funny one." I know he keeps me guessing a good deal of the time.

IN OUR HOUSE you go through the dining room to get to the living room, but the dining room is so small that if the doorway were only a little wider we could call it the "dining area" of the living room. Dan, my husband, has talked about knocking out the partition, but he never gets around to it. After all, he's tired when he comes home and there's always something that just has to be done. Storm sash and screens and painting the porches and looking after the lawn and our little patch of a garden keep him out of mischief. And then there's all the work he does at the church. Being on the council takes more time than lots of people realize —not to mention Brotherhood and Boy Scout troop committees.

I couldn't hear what Pete and Karen were saying, because things on the stove were making too much noise, but I heard Dan's voice boom forth, "Come on, Karen. Scramble! Put your paper down and help mother. I'll put mine down and help Susie wash her hands."

"Look out for my bridge," cautioned

The life and adventures of the Melton family will be a regular weekly feature. It is written by Mrs. Margaret Irvin.

e: "Don't anybody bump it."

But the door from the dining room the kitchen isn't a good place for a idge," said his father. "Better move it er under the buffet."

"You can't move bridges when they're ilt."

"I'll knock it down when I bring in the ates," warned Karen airily.

"Not if you try not to. Put one foot each side."

"I didn't bump the bridge," sang out sie, pulling her set of steps over in nt of the sink so she could reach the ter.

THE REST OF THE FAMILY tiptoed past hazard, but Dan wasn't satisfied. ook, son, don't you think your mother d Karen have enough to do waiting on without having to watch out for your dge? How about my helping you move out of the way?"

"You *can't* move bridges when they're ilt." Pete's jaw was set in the way I ew so well. I shook my head at Dan d he shrugged.

"It's your funeral," he muttered in my "If you break a leg tripping on his ocks don't blame me."

"I'll watch it," I answered, in that lip-s whisper parents use when they hope ir children won't get what they're say-g.

"I want him to eat his supper. He n't if he's upset." Pete and Susie were uping vigorously and Dan went to the cue. Karen laughed that grown-up ugh that sometimes makes me wonder ether she's nine or nineteen. "Isn't he te?" she murmured. "All right, Peter, ar, I'll put one foot on each side."

"Who let the duchess in?" asked Dan, inging Susie up to his shoulder to ride her high chair.

The rest of us slid into our places as Dan finished tying the baby's bib. (I can't break myself of the habit of thinking of her as the "baby," although she often reminds me she "isn't a baby. She's *three!*") Susie folded her hands and bowed her head so low her nose was hidden in her chubby fists. Dan's eyes met mine in a smile that meant more than amusement at a child's antics.

AS WE BOWED OUR HEADS for the blessing, I was thankful for more than food. "Help me to keep the feeling of this moment forever," I prayed, not quite sure myself just what I meant. The sturdy, hungry children and food to give them. The love for them and me in Dan's expressive face. The reverent quiet after the before dinner hubbub. All these things mingled in one big surge of gratitude.

Of course, the quiet didn't last long. Even before the children's voices broke forth, the telephone bell was shrilling.

"For you, mommy!" called Karen who had flown to answer.

By the time I returned to the table, Dan had finished cutting the meat for Susie and Pete. He looked up from his own plate inquiringly.

"Mrs. Ittel," I explained.

"And what did our pastor's wife want this time?" he asked in the tone I don't like him to use before the children.

"She'd like me to help in the nursery on Sunday. I told her I'd be glad to do it."

"I call that an imposition! Aren't there other women in this congregation who can do things once in a while?"

"You'd think so, wouldn't you? Still, I like to do things for the church, don't you?"

"Sure! Sure, we like to do things for the church." He caught the cue quickly.

AFTER THE DISHES were done and the

children safely in bed, however, he came back to the theme once more. "It sure beats me," he grumbled, fumbling around with the radio dials, "why they can't ever get anybody but the same old stand-bys to do anything at the church. They get you for the nursery. They get me to usher *and* count the money—same Sunday, mind you! You'd think the Meltons were the only people in the congregation!"

"Oh, stop your fussing!" I laughed at him. "You'll get ulcers before your time! You know you like what you do at the church. And I know I do. I wasn't just putting on for the children. I really enjoy every bit of it. If more people would help, they'd find out what they're missing."

"And the same people wouldn't have to do it all. I'm getting just a little fed up."

Dan wasn't his own cheery self tonight at all. Something was bothering him, that was sure.

Suddenly I remembered I'd been too sleepy to talk when he came home from the council meeting last night. "By the way, how was your meeting?" I asked.

"Same thing there! I did my blamedest to get them to widen out the Lutheran World Action committee and put some of the new people on it. How they expect to reach the goal by the end of the month with only the same old work horses doing everything!" He threw back his head and let out a roar of laughter I was afraid would wake the children. "Grown folks are pretty much like Pete, aren't they? 'You can't move a bridge when it's built.'" Then he sobered a little. "—Or can you? It might be fun to try."

And God Came In

How can one describe the direct perception of God? It is infinite, unique; there are no words, there are no comparisons. Can one scoop up the sea in a teacup? Those who have known God will understand me; others, I find, can neither listen nor understand. There was a Person with me in the room, directly present to my consciousness—a Person so real that all my previous life was by comparison mere shadow play. And I myself was more alive than I had ever been; it was like waking from sleep. So intense a life cannot be endured for long by flesh and blood; we must ordinarily take our life watered down, diluted as it were, by time and space and matter. My perception of God lasted perhaps half a minute.

In that time, however, many things happened. I forgave some of my enemies, I understood that God had always been there, and that, since childhood, I had been pouring half my energy into the task of keeping him out. I saw myself as I really was, with dismay and repentance; and, seeing, I changed. I have been turning into a different person since that half minute, everyone tells me.

—Joy Davidman, *These Found the Way* (Westminster)

ROGRAM IS TRANSCRIBED

I PHILIP HOYER

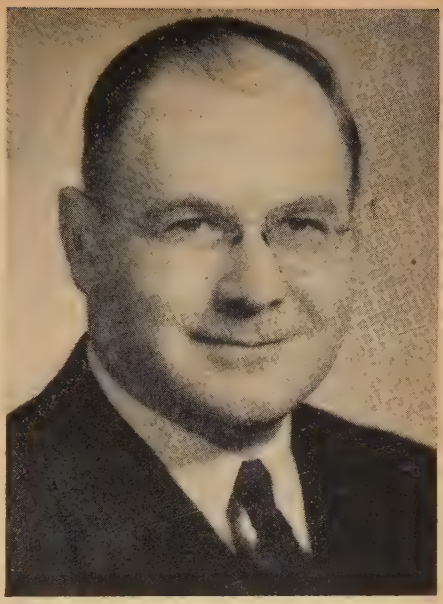
unday Vespers" heard on records
Dr. Rilling tours Europe

THE VOICE YOU HEAR on "Sunday Vesrs" this week will be that of a man no's far away from a microphone. Dr. hn W. Rilling will be in Europe with group of 60 American spiritual leaders no are conferring with religious and litical officials in countries overseas.

When Dr. Rilling's voice comes from ur loudspeaker over one of the 100 tions affiliated with the American oadcasting Company at 1:30 (Eastern ylight Time) it will be by transcripn. Before leaving on his trip abroad, ee months of radio preaching were ncentrated into a mere four weeks! ded by Wesley B. Goodman, of the tional Council's department of broadsting and by the choir of his own St. nn's Lutheran Church of Minneapolis, der the direction of Mrs. Byron Smith, radio preacher made recordings of h Sunday's program until his return. The messages of this year's series are sed generally on St. Paul's letter to the ilippians. "This letter answers many the problems confronting us today," . Rilling pointed out. The theme of programs is "Design for Living."

DR. RILLING is preacher for Sunday spers for the second season. When he st conducted the program last summer, discovered that radio preaching is enly different from preaching to a congation in church.

"Good radio preaching is almost like od conversation," Dr. Rilling explained. isteners must feel that you're talking to them personally. The audience must sense that you have a true interest in people. Basic sincerity is necessary to be effective."



RADIO PREACHER
Dr. John W. Rilling

What radio people call a "hook" or catchy opening is also needed to capture the interest of listeners at the start of a broadcast, the preacher discovered.

When he was asked to conduct "Sunday Vespers," Pastor Rilling had broadcast only one previous network sermon, over the CBS "Church of the Air." He got some professional coaching from Rolf Hertsgaard, CBS announcer in Minneapolis.

UNTIL LAST SUMMER, when the program originated from St. John's Church in Minneapolis, all "Sunday Vespers" broadcasts had come from the east coast. In 1952, the broadcasts may be divided equally into four-month periods from the east, middle west and west coast.

The Gospel for the Seventh Sunday after Trinity is written in Mark 8:1-9

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

THE FEEDING of the four thousand is recorded only in Matthew and Mark. All four Evangelists record the feeding of the five thousand.

Authorities disagree whether these are two accounts of the same incident or whether Jesus fed the multitudes miraculously on two similar but separate occasions. If, as Matthew and Mark indicate, the feeding of four thousand took place shortly after the feeding of five thousand, why would the disciples ask "From whence can a man satisfy these men with bread here in the wilderness?" They should have known the answer from the miraculous feeding of a few days before.

It is possible that several eyewitnesses of a single event made varying estimates of the number present and the number of loaves on hand, that two different accounts of the same event were recorded. On the other hand both Matthew and Mark seem to believe that there were two different miracles of feeding. Both record the two events, and Mark says, "In those days when there was *again* a great multitude." (The Authorized translation omits the word *again*.)

Until we have more and better information—which is not likely to be found, we have a choice of theories. Either may be true, that there was only one miracle of feeding, or that there were two.

SINCE THE TWO STORIES are similar, and since we have studied the feeding of the five thousand on the Fourth Sunday in Lent, we shall consider here a related subject: the nature of Mark's Gospel.

According to tradition, the second Gospel was written by John Mark. Mark's mother, named Mary, was the owner of a house in Jerusalem. At her house the Christians met for worship. When Peter escaped from prison, he went immediately to her home. There he found many of the Jerusalem Christians assembled and praying for him (Acts 12:1-12).

When the apostle Paul began his first missionary journey (from Antioch), he took Barnabas and his cousin, John Mark, along. This is the first time we hear anything of Mark himself. Mark apparently became fearful or tired of the adventure. He quit the expedition almost at its beginning and returned home (Acts 13:13).

When Barnabas suggested that Mark also accompany Paul on a later journey, Paul opposed the idea. Barnabas stood up for his cousin and parted company from Paul. He and Mark went toward Cyprus. Paul found someone else to go with him into Asia Minor.

PAUL'S LOW OPINION of John Mark changed somewhat with the passing of time. He later wrote the people of Colossae, "If he (Mark) comes to you, receive him" (Colossians 4:10). Still later, near the end of his life, Paul wrote Timothy, "Get Mark and bring him with you; for he is very useful in serving me" (II Timothy 4:11).

John Mark had become a valuable servant of the Lord Jesus. We know this not only from Paul's last statement about him, but also because his Gospel shows deeps consecration.

scholars agree that Mark received formation about Jesus from Peter. Mark grew up in a Christian home usalem, it is probable that he got now Peter very well. Since Mark e from a well-to-do family and had a l education, he doubtless could read write in Greek as well as in the native maic. Peter may have asked Mark to mpany him on his journeys and be nterpreter.

s Peter's official interpreter, Mark uently translated Peter's sermons into ek so the Gentile audiences could un- tand them. When Peter grew older persecutions seemed likely, there was ger that Peter might die or be killed. k decided to write down some of r's speeches so they might not be lost.

THE PERSECUTIONS FINALLY did come. der Nero's leadership Paul was be- ded. Peter was crucified. Mark re- ded the life of Jesus as he had re- edly heard it from Peter. To the in- nation Peter had given him he added tever other facts he could find. His nuscript became possibly the first writ- Gospel (around A.D. 64).

HERE ARE REFERENCES to some pas- es in Mark which illustrate the re- onship of this Gospel to Peter. Mark ins his Gospel with the story of Jesus' tism. This is the time when Peter first e to know Jesus (see Acts 1:21, 22). e other Gospels begin with Jesus' birth. Mark gives details of events—when er was present—that the other writers not have. In the story of the calling Peter, Mark records that Jesus spoke those in one boat, shouted to those the other boat. Peter remembered that e boat had been farther from the shore n the other!

Peter also remembered that Jesus had illow for his head when they crossed the Sea of Galilee (Mark 4:38). Mark records only one of Jesus' seven words on the cross; he notes the fact that one was said "with a loud voice." When we remember that Peter stood "afar off," we can see why he could have heard only the sentence spoken in a loud voice. That is, therefore, the only word that Mark knows about.

It is interesting that Mark omits the story of Peter's statement that man should forgive his fellow seven times, and Jesus' rebuke of Peter for such a narrow concept of forgiveness. Also omitted by Mark is the story of Peter's attempt to walk on the water, his sinking into the waves, and Jesus' rebuke to Peter for having such a weak faith. Perhaps Peter never told those stories! Or perhaps Mark chose not to include them. But the story of Peter's denial of Jesus is included. Both Peter and Mark realized how important this example of human weakness was; all credit to Peter for being man enough to tell it to his listeners.

IT IS CHARACTERISTIC of the second Gospel that it records the show of splendor of Jesus' ministry. Mark describes the miracles, the power of Jesus, more than any other Evangelist does. Matthew records sayings; Mark records deeds.

Mark was writing to Roman Christians. Romans were much influenced by power. Show and splendor made a deep impression on them. Possibly it was the knowledge of this that prompted Mark to emphasize such things.

Mark may have been a failure during the missionary journey with Paul. But Mark grew up to be a Christian who made a lasting contribution for his Lord. He achieved Christian greatness simply by telling the Gospel to others, as it had been told to him. Herein lies a profound truth for each of us.

Personal Problem Clinic

Too sensitive—why?

QUESTION: Pauline is eight, but sometimes I could almost believe she's not over five—she acts that way. Every little thing that doesn't go her way is a hopeless defeat, every pain is a tragedy, and each slight disappointment seems to spell the end of the world.

Shouldn't a bright girl of eight be able to take events more in stride?

REPLY: Unless one knows just what Pauline's experience has been over a period of time it is impossible to say why she is very sensitive about small mishaps. There are several possibilities. She may be depending too much on adult attention and has therefore never learned to face events in a natural free and easy way. She may for some reason not feel so secure as she should in the love of her father and mother. Or her daily schedule of activity may be too mechanical and monotonous.

If any of these situations, or a similar one, exists a bright youngster may attempt to escape by way of imagination, and she may therefore dramatize in emotional fashion occurrences which lend themselves to that sort of behavior. Even adults who are hemmed in and have a dreary life make much of small occurrences, though the pattern may be very different.

In such a case parents should pay little attention to the occurrences which upset her, and help her to develop skills and interests which will yield her legitimate attention. They could also give her more demonstration of their affection in ways which are independent of her attempts to gain attention. They could also see to it that there are more interesting events in her day-to-day existence, such as games, little surprises, rides, shopping, and exploring new spots in the community.

Fickle George

QUESTION: George, 14, doesn't seem to know what he wants. His interests shift from one thing to another like the changing winds. No sooner does he get started on an undertaking than he "chucks" it, and wants to start on something else.

He was greatly interested in things electrical, and we bought a lot of equipment for him—no less than $50 worth. It was soon gathering dust.

Then he went for tennis, and he had to have a complete outfit—suit, rackets, balls and net. After playing perhaps a dozen times he was through with it. The equipment is hanging in the garage.

The next "crush" was chemistry. We got a nice set for him, and at first he spent a lot of time in the basement with it. But that didn't last long.

Another boy started talking baseball, and George was off. A suit, bats, balls, and whatnot were bought, only to be deserted.

Where is this to end? I think he is old enough to be more stable.

REPLY: Early adolescence isn't noted for stability—just the opposite. Boys—and girls—are attracted by a variety of things and activities, and they want to try them out, one after another. Whatever their attention strikes is likely to become a strong interest for a longer or shorter time. It is a wholesome thing for them to have a variety of experiences and to try various ventures. Of course there must be some limit to the experimentation—and to the expense.

Parents have real obligations in regard to such situations. They ought not to "fall" for these things as readily as youngsters. You have yielded too far.

Both parents and children need to think things through as far as possible before making sizable ventures. A boy could probably be motivated to adequate caution by a requirement that he spend his own money for a good number of the things he desires for such experiments. It is not likely that he will be willing to invest his own funds in many dead horses.

—EARL S. RUDISILL

Hope for a Better World

The Belief in Progress. By John Baillie. Scribner's. 240 pages. $2.75.

Any book by Professor Baillie is an event worthy of the attention of alert preachers and igent laymen. True to his record, *The Belief in Progress* offers a stimulating spiritual irience. It is not a bedside book. The best hours of the morning are needed to masticate food for thought. You do not have to read it this week. It will have excellent vitamins long time to come.

hat about this idea of progress? Does ry reveal any ground for believing that is a movement in a direction deemed able? Is there a basis for confidence that is a continued change for the better? e questions are discussed with a clear ng of the history of the belief through various cultures, historians, and phi- phers.

five chapters, Dr. Baillie examines the rent conceptions of progress: "Progress Empirically Observed," "Pattern of nts," "The Pattern of Progress," "The lilability of the Presuppositions," and wards a Conclusion."

the last chapter all the big names in Testament scholarship and Christian ght receive their proper evaluation. en you get through reading and re-read- this chapter you will be able better to erstand that the truth cannot be grasped any one scholar or thinker, no matter t color his intellectual glasses may be. he book as a whole does an excellent job proving that "there is now no room for bt that the spring of modern belief in gress is to be looked for in the Biblical ception of history as moving forward rards a goal worthy of heart's desire." Christian faith does offer us a "very fident hope for the future course of ter- rial history."

The secularized and distorted version of Christian hope which modern scientism presented is effectively studied and re- ed. Current pessimism and defeatism out the future are due more to the neglect the hope of the New Testament than to breakdown of the escalator!

We are challenged by this book to enlighten and quicken our Christian consciences to the many tasks awaiting the church and to apply the Christian insights and values to the whole social life of the world. The victory over evil *is* won by Christ. In spite of anything in the world, we may have the benefits of an indestructible hope in the "now." We must work for a present and progressive renewal of the communal and social life in all its aspects and departments. Whatever the progress, the sheer finality of complete victory is ahead in "the new heaven and the new earth" wherein dwelleth righteousness and peace.

Albany, N. Y. MORRIS C. SKINNER

Flora and Fauna

Farming and Gardening in the Bible. By Alastair I. MacKay. Rodale Press. 280 pages. $3.

The author, a retired naval officer, is a lifelong student of both nature and the Bible. He describes the flora and fauna of both the Old Testament and the New. He writes of herbs and trees, vines and flowers, grains and spices, reeds and weeds; then of insects, flocks and herbs, poultry, pigs and bees. The book is carefully indexed, both as to Biblical references and subjects discussed. It is always interesting, well larded with scientific information as well as Biblical data, and nicely spiced with quiet humor and pertinent contemporary allusions.

But one cannot help regretting that Commander MacKay's Biblical scholarship is out of date. For him the persons named in the titles of the books are usually their actual authors. This is like a child's supposing that King Lear, Julius Caesar and Henry IV are respectively responsible for such descrip-

tions and information as one may cull from the plays titled by their names, and that the scientific views therein expressed are to be dated to their several centuries! Historical understanding is impossible with such a procedure.

This is disappointing, even though it does not completely spoil the feast here provided. Many readers will find this book satisfying and wholesome food for mind and spirit. But those inclined to stop and talk will be embarrassed by having to make allowance for their host's gaps of information and understanding. Of course one can always just keep on chewing and not stop for conversation. Any consequent, slight symptoms of mental indigestion can be alleviated by generous doses of a different kind of book, taken before or after. And sincere thanks to Commander MacKay are surely in order.

Philadelphia CHARLES M. COOPER

About the Beecher Lecturers

The Royalty of the Pulpit. By Edgar DeWitt Jones. 447 pages. Harper. $5.

The Lyman Beecher Lectureship on Preaching is the "world series" for preachers. A man invited to present these lectures has evidenced championship qualities in his calling. Dr. Edgar DeWitt Jones has made a careful study of the series which began in 1872. He has been present for some of the lectures at Yale. He has read the 70 published volumes. His personal acquaintance with some of the more recent lecturers has enriched his understanding of the standards which certain of the guests set for themselves.

The result of Dr. Jones' work will be rewarding for anyone in the ministry. Brief, pointed biographical sketches provide a helpful setting for the appreciation of selected quotations from the lectures which highlight distinguished examples. The classification of lecturers as "Olympians," "Titans," "Shepherds of the Flock," etc., is a courageous venture in itself. Pertinent facts and observations give substance to the study. When one is informed that 29 Congregationalists have given these lectures while only one Lutheran has a place in this notable company perhaps Lutherans will feel the urge t cultivate preaching qualities which will ca for recognition.

Dr. Jones has given an appreciative rathe than a critical study of the Lyman Beeche Lectures. The book is an excellent "digest and any preacher will find it a pleasure t read with its probing and illuminating ir sights. WILLIAM VAN HORN DAVIES

Harrisburg, Pa.

No Atheism in School

Moral and Spiritual Values in the Publi Schools. Educational Policies Commission of th National Education Association. 100 pages. $

This book is important not only becaus of what it says but also because of who ha said it. It is a study made at the suggestio of the Department of Classroom Teachers b the Educational Policies Commission of th National Education Association.

The question is "Are the public school anti-religious?

The answer is an emphatic no.

The moral and spiritual values, upo which Americans are generally agreed an which are upheld in the public schools, ar listed as: human personality—basic value moral responsibility, institutions are ser vants of men, common consent, devotion t truth, respect for excellence, moral equality brotherhood, the pursuit of happiness, an spiritual enrichment.

In the chapter entitled "Partners" th commission affirms that the public schoo invites and welcomes all possible co-opera tion with the home and church in the im portant work of giving training in mora and spiritual values. A plea is made fo greater effort and closer co-operation. Th church's major role is fully acknowledged.

Of special interest to teachers is the chap ter on "Program." Teachers must develo a greater sensitivity to their many oppor tunities for teaching spiritual values.

This is a report that is meant to be read It has an attractive format and its 100 page can be read with interest by anyone con cerned about America's children.

Chicago KAREN ANDERSEN

MILY

S YOUNG AS YOU FEEL (*20th Fox*). using to accept as final his compulsory ement at 65 according to company pol- a skilled printer impersonates the pres- t of a parent company to get the ruling nged and his old job back.

s the title indicates, age is no barrier to g a full and useful existence in this re- hing comedy built around the theme of a n's right to work as long as he is com- nt. An excellent script, amusing dialogue pered with wit, and sharply defined treat- nt support an outstanding performance Monty Woolley as the rugged individual- A philosophy emphasizing the impor- ce of man's dignity and initiative under- the hilarious situations arising from ndpa's bold impersonation. A musical re, arranged by Lionel Newman, high- nts the action throughout. Entertaining e.

THE GREAT CARUSO (*MGM*). Selected idents from the life of Enrico Caruso, rld-famous operatic tenor.

Here is an expert example of a musical graphy with a semi-fictional approach. ce it is the story of a great voice, music vides the excitement and dominates the ion. Few film musicals have had stories ing such abundant opportunity for song providing such natural situations for their roduction. The choice of Mario Lanza r the part of Caruso is a happy one for he s a buoyant personality and a voice that mes over the sound track with power and auty. Dorothy Kirsten lends excellent pport both vocally and dramatically with ditional help from other Metropolitan rs. Familiar and well-loved excerpts from *igoletto, Martha, Aida, La Boheme, La sca* and many others form a natural part the story, excellently sung and colorfully ged.

GO FOR BROKE (*MGM*). A Texan army utenant fresh from OTS is assigned to a Japanese-American Nisei combat unit in World War II. Slowly overcoming his original prejudices, he learns at last to understand and to respect the valorous men under his command.

The World War II record of the 442nd Regimental Combat Team, made up of Japanese-Americans, has been given the filming it deserves. These three words in Japanese, on their regimental flag, mean "Shoot the Works" and this they do with bravery and initiative. We see them first in basic training, then in the thick of the Italian campaign. Not only do they endure the danger of battle but the prejudice of other men not of their race. Their lieutenant's change of feeling toward them when he comes to know them is expressive of the principle of brotherhood through understanding, but there is no preachment or sentimentality here. Rather we have a straightforward story of men at war magnificently photographed and entertainingly recounted with natural dialogue, flashes of humor and pathos.

ON THE RIVIERA (*20th Fox*). An American entertainer in the south of France is hired to impersonate an absent French flier of wide fame, and unwittingly makes changes in both the business and domestic life of his alter-ego.

All the sparkle of a sunny day on the Cote d'Azur has been distilled in this musical comedy-of-errors made to the measure of versatile Danny Kaye in a dual role. Lavish in setting and ripe with color, the background alone is a treat apart from the sprightly story that has been written around it. Dance numbers—modern, puppet, satiric—are clever in conception and execution, while tuneful songs benefit from witty lyrics. A bright, sophisticated script teeters occasionally on the borderline of the risque but is discreetly held in check by Mr. Kaye's airy innocence and nimble sense of timing. Expert photography brings out the gaiety and beauty which is the essence of the film.

ADULT AND YOUTH

NEW MEXICO (*UA*). The peace and friendship President Lincoln personally wins with the Indian tribes in New Mexico in 1860 is later forfeited when his promise is broken seven years later by venal white officials.

Despite the familiarity of the theme, interest in this historical Western is held by fresh plot situations. Natural settings of pueblos, mesas and desert wastes of New Mexico and fine photography in Ansco color support the mood of the film. Some of the barbarous methods of warfare are too strenuous for children to witness: Indians caught on burning redoubts fall to their deaths like flaming torches, a white man's treachery is punished by burying him to the neck in desert sand and riding over him with fast galloping horses.

I WAS A COMMUNIST FOR THE F.B.I. (*WB*). An undercover agent for the F.B.I. attains a high position in the Communist Party, and after suffering abuse and contempt from his family and friends, discloses the Party plans and clears himself.

Here is an action melodrama which uses the stereotyped excitement and violence of that form to show communist techniques at work in the steel mills of Pittsburgh. Following closely the actual testimony of Matt Cvetic, F.B.I. Agent, who posed for nine years as a trusted member of the "Party," the script exposes Communist infiltration into labor organizations. We see racial differences fomented; we see how a small minority wears down weary workers to put over a strike resolution; we see the cynical disregard for human decency, the suspicion, the distrust within the CP; we see the way in which innocent citizens are made to dance like puppets at the Party command.

THE BRAVE BULLS (*Columbia*). A great matador is assailed by growing fear after being gored. With his career at stake he achieves final victory over himself as he faces the bulls.

The spirit, color and music of Mexico and its people—as shown in their tremendous enthusiasm for their national sport—th skill and courage demanded of the toreado and the deeper values of conflict within man's soul are strongly commingled in thi drama, earthly and powerful with an almos fanatic fervor. A brilliant script capture the simple dignity of a poetic folk. Th taut, exciting story of Luis Bello, famou matador, who loses his courage at the heigh of his career only to regain it in the "hou of truth" at a provincial corrida, is retold by Director Rossen who took his crew t Mexico in search of authenticity. Almos all of the players are Mexican nationals o Americans of Latin-American descent. Me Ferrer is the proud Luis, tortured by his nev fear of the horns, by his desperate love fo the tantalizing Linda who betrays him witl his opportunistic manager, and by his con cern for his young brother, Pepe, who as pires to be a great torrero. But the true sta is the probing camera that ranges witl stylized realism from shots as bleakly re vealing as a newsreel to some of the fines examples of pictorial composition and film editing seen in recent years.

ADULT

FABIOLA (*UA*). When a benevolent Ro man Patriarch is found dead in his garden unscrupulous praetors accuse the Christian of murdering him, but his death is prove accidental.

This ambitious spectacle depicts with dra matic impact the political rivalry which ex ploited the prevailing prejudice against Chris tians in the days before Emperor Constan tine lifted Christianity to the dignity of im perial favor. Suggested by Cardinal Wise man's old novel (1855) the film was mad in Italy several years ago. Now, Englis dialogue is dubbed in, not always success fully. Evident cutting results in some con fusion, especially at the beginning, leavin certain sequences unexplained. Minor in congruities may disturb the church his torian, but the general plan of the plot cap tures attention. Reconstitution of the time is interesting. Gladiatorial games, aren scenes of torture and struggles are almo unendurably realistic.

BAPTISM OF A GREAT-GRANDSON
. . . three generations of pastors took part

ıue Baptism

ɔot often does a pastor
: the privilege of bap-
g his great-grandson. But
's what happened re-
ly in the Church of Our
ɔour, Harmon-on-Hud-
N. Y.

he Rev. Will F. Bare,
ed (81) United Lu-
an pastor, baptized Paul
c h a e l Gotwald. The
y's father, the Rev. Fred-
k G. Gotwald, is pastor
the Harmon-on-Hudson
gregation; the infant's
ndfather is the Rev. Lu-
A. Gotwald, executive
etary of the ULCA's
rd of Foreign Missions.
tor Bare is the father of
. Luther A. Gotwald.

ɔoss Portrait

A life-sized portrait of
tenberg College Pres-
nt-Emeritus Rees Edgar
loss has been hung in a
minent position at the
ield (O.) institution.
he p o r t r a i t, recently
npleted by Henry R. Rit-
berg, New York artist,
was unveiled last month at Wittenberg's commencement exercises. Artist Rittenberg and Dr. Tulloss posed for photographers (*see cut below*) following the ceremony.

Traub to Germany

Dr. Walter H. Traub, pastor of Kountze Memorial Church, Omaha, Nebr., has been invited by the United States Air Force to spend July and August in Germany preaching to air force personnel.

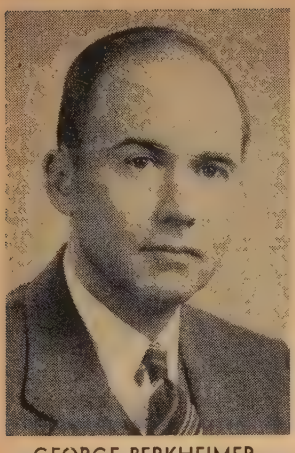
At the invitation of the Chief of Chaplains, Dr. Traub will move each week to a different base in a series of preaching missions similar to those conducted in the United States by the USAF.

Dr. Traub performed similar service in 1949 for chaplains of the Western area of the U.S., last May, at Fort Scott Army Air Base in Illinois. On his Germany jaunt, Dr. Traub is being accompanied by Chaplain (Lt. Col.) Glenn C. Schaffer, office chief of the U.S. Air Force Chaplains.

Martin Luther Film

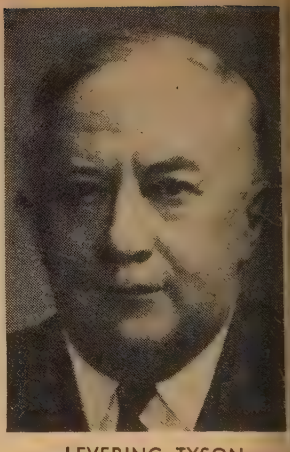
Three United Lutheran laymen and a ULC pastor will have important responsibilities in production of the sound moving picture film on the life of Martin Luther.

WITTENBERG RECEIVES PORTRAIT
. . . president emeritus honored



GEORGE BERKHEIMER
. . . doctor of divinity

PERCY LINEBAUGH
. . . doctor of music



LEVERING TYSON
. . . surprise degree

Wittenberg President Clarence Stoughton, former executive secretary of the Lutheran Laymen's Movement and prominent in world stewardship, will head the production committee for the new venture.

Henry Endress, executive secretary of the stewardship office of the United Lutheran Church, will serve as executive secretary of the corporation — Lutheran Church Productions, Inc. — organized to produce the film. (He will have as associate Melvin Schlake, Missouri Synod director of audio-visual aids.)

Lutheran Laymen's Movement President Harold Landis will serve on the administrative committee responsible for policy.

Dr. Paul C. Empie, executive director of the National Lutheran Council, will serve as chairman of the new corporation, heading up the entire effort.

Susquehanna Degrees

Somewhere between Selinsgrove, Pa., and Philadelphia, there's a large manila envelope containing information and glossies concerning Susquehanna University's honorary degree recipients. Lost in the mails somewhere, the information could not be included with the story on ULCA college degrees of 1951 in the June 13 issue of THE LUTHERAN.

Belatedly, therefore, news is announced of the conferring of the honorary degree of doctor of divinity on the Rev. George H. Berkheimer, secretary of the Central Pennsylvania Synod; and the degree of doctor of music on Prof. Percy M. Linebaugh, acting director of Susquehanna's music department.

Surprise Degrees

When Retiring-President Levering Tyson and Board Chairman Reuben J. Butz stepped on the platform at Muhlenberg College commencement exercises las month, they were in for a surprise.

Along with eight other (*see* THE LUTHERAN, *June 13*), the two dignitaries were to receive surprise degrees Conferred on both men was the honorary degree of doctor of humane letters.

Dr. Tyson was cited fo his humanity, sportsmanship vision, leadership, loyalty and devotion to the ideals o the college. Dr. Butz' citation was a symbol "of the love, honor, and gratefulnes which Muhlenberg College has for you."

Dr. Tyson recently re signed as president of the college, effective June 30.

Residency Offered

Augustana Lutheran Hospital, Chicago, is offering six-month or one-year residency in the hospital chaplaincy field to pastors with at least two years of parish experience. This include board, room and laundry to

with opportunity for
al research.
ils may be secured
a Chaplain Granger
g (411 Dickens
Chicago 14).

ciative Heart

n appreciative heart
es the Atlantic Ocean
'thank you' in a small
for 'Love's Working
" With those words,
arian Church, Pitts-
Pa. Pastor Paul
ovits, presented a
-carved statue of Christ
cut below) to Pitts-
Synod President G.
ence Himmelman.
e statue was carved by
tor of jurisprudence—
Lestya, of Linz, Aus-
as a token of apprecia-
to Dr. Himmelman and
ormer (Bellevue, Pa.)
regation for a set of
dcarver's tools sent to
artist. The membership
d of the plight of the DP
n Austrian camp, pro-
d the tools so that he
t have the means of a
livelihood.
ne inscription, hand-
ed, reads: *Be not afraid,*
ve overcome the world!

BRIEFLY SPEAKING

Duana, a Mohammedan who works as a Mandingo hunter out of Sanoyea, Liberia, often visits with ULCA Missionary Gordon Lindemann. Recently the two were discussing the Korean War. The missionary reminded Duana that Liberia was a member of the United Nations, wondered whether he would fight if called up. The hunter's answer was a classic: "We no civilized 'nough to fight."

A council rule at Advent Church, York, Pa., states that "all newly elected Church Councilmen shall be required to attend the meeting of the (Central Pennsylvania) Synod during the first year of their term of office." Pastor H. Walter Webner reports that interest in the wider work of whole church has "increased measurably since the motion was passed in 1948."

At the Canada Synod convention this year, Dr. C. H. Little, former professor at Waterloo Seminary, was honored on the 50th anniversary of his ordination. It was discovered that Dr. Little has been devoted to scripture during his ministry, having established some sort of record for reading the Holy Writ. The count: the entire Bible—once in Latin, once in French, 27 times in German, 66 times in English; the New Testament by itself—once in Hebrew, 85 times in Greek, 1,343 times in English!

Last month, Latvian DPs in the Reading, Pa., area conducted a service in St. Matthew's Church memorializing the 60,000 Baltic people taken by the Communists a decade before on Blood Purge Day. Pastor W. R. Siegert was urged by the DPs to speak; because few of the older Latvians understood English, he felt obligated to speak in Lettish. "They coached me," reports the pastor, "and when I saw how much the service meant to them (many of them still had relatives under Communist domination) I tried hard. Like preaching my first sermon, I started 'Milue Christage drauge. Sveta piemina turedami musu milos . . .' The noise people heard was my knees knocking together!"

An official of Northwest Synod recently put in a claim to an insurance concern for a film that had been lost in transit, only to learn that, after three months, the pastor who had borrowed the film had not returned it to synodical offices in Minneapolis. "There's no rubric for suing pastors," commented one synod official.

South Carolina Synod Ordains Four Seminarians at Recent Service

Participating in South Carolina Synod's ordination of four young men are (left to right, front) Ordinands Robert E. Meynardie, Hubert A. Dunlap, Synod President Karl Kinard, Ordinands T. C Plexico and Raymond E. Davis; back row: Pastors J. S. Moose, Fred E. Dufford, Herman W. Cauble Carl Honeycutt, J. A. Keisler, Carl Caughman. Ordination took place at synod meeting

MARYLAND

Bethany Church Burns Mortgage

BALTIMORE—Mortgage-burning service at Bethany Church cleared all indebtedness by gifts of $12,002 since Jan. 1, 1950. Dr. Carl C. Rasmussen preached.

DEDICATION SERVICE at St. John's Church, Pimlico, acknowledged the Henry Albert Memorial gift of microphone and speakers in the church school sound system, and sanctuary installation of eight individual earphones, the gift of Mrs. Henry Albert and children, Henry, Jr., and Mildred Albert Greenfield.

EMMANUEL CHURCH, STONEY CREEK, observed the first anniversary of organization May 27. Synod President J. Frank Fife preached.

The synodical Brotherhood has adopted an annual project of $1,000 for aiding a mission congregation on the territory of synod. Emmanuel Church, Stoney Creek, is recipient of $500 for purchase of pews. Fred Sendelbach, St. Mark's Church, Baltimore, is new president of the synodical Brotherhood.

AT COMMENCEMENT EXERCISES at the Baltimore Deaconess Training School graduates in the Parish Worker Course were Sisters Ruth Hobbs, Harlingen, Texas; Janet Hoover, Toledo, Ohio; Arlene Shumaker, Harrisburg, Pa.; Miss Patricia Rohm, Montoursville, Pa.; Miss Catherine Humphrey, Pulaski, Va., in the secretarial course. Th Rev. George E. Whetstone gave the com mencement address.

ASCENSION CHURCH observed the 25th an niversary of the ordination of their pasto Dr. Oscar W. Carlson, the fifth anniversar of his pastorate, and the first anniversar of the dedication of their new church Jun 17. LUTHERAN Editor G. Elson Ru preached.

SECOND CHURCH broke ground for thei new church June 24 . . . OUR SAVIO CHURCH broke ground for their new paris hall the same day . . . EPIPHANY congrega tion dedicated their new $112,000 paris building June 24. President Fife preached

ST. LUKE'S CHURCH recognized the ninth anniversary of their pastor, Maryland Syno Secretary John C. Stuff, June 17, and pre sented him with a $100 purse in recognitio of his recent honor at Gettysburg Colleg (D.D.).

HOLY COMFORTER CHURCH presented Di Ralph D. Heim with a stole, a purse of $10 to Parish Secretary (Miss) Miller for faith ful services rendered during the past eigh months during the absence of their pasto Chaplain William E. Fox, now released fro military duty at Camp Meade.

DR. A. R. WENTZ was preacher at Kelle Memorial Church at the recognition servic of Pastor Carl R. Simon's 25th ordinatio anniversary . . . THE REV. PAUL L. REASE

ed as pastor of Atonement Church, ington, D. C., to accept a call to Union ch, York, Pa., June 17.

NDERS' DAY (June 13) was a red letter t the Lutheran Home for the Aged in bf rainy weather; 1,250 attended. Serv- ere climaxed by dedication of Central ylvania Synod's $376,000 building. oof the building was met by Central s gift of $100,000, the Salome A. Fish- ($43,000) legacy, and other generous President Dwight F. Putman, of the al Pennsylvania Synod, preached. Miss ra Weigand, president of the Women's iary, made the presentation of the ment of the new social hall.

LLOYD M. KELLER

NEW YORK

klin Square Dedicates New Church

NG ISLAND—Ascension Church, Frank- quare, marked the completion of the step in its building program when it ated its new church May 27. The ser- was preached by Dr. David G. Jax- er; liturgist was the Rev. H. L. Willis. mpleted at a cost of slightly more than 000, the building will seat over 300 e and includes a series of 26 stained windows depicting scenes in the life of t, a hand-carved altar, and a set of onic bells.

is hoped that erection of a parsonage n two or three years will mark the next in the building program.

HE REV. ARNOLD J. DAHLQUIST has re- d from St. Mark's Church, Jamaica, tive July 1, to accept a call to Calvary rch, Cranford, N. J.

HE REV. LEONARD R. KLEMANN, dean of Pinecrest Dunes Luther League Leader- School, reports a registration of 110 he twenty-fourth session of the school Aug. 27 to Sept. 3. Total registration pected to reach almost 175, with camp- coming from approximately 50 congre- ons in the metropolitan area, Connecti- and New Jersey.

RICHARD H. WEISKOTTEN

DOTTED LINE

story of the week

EARLY this spring, Ed Jones (ULPH Art Director) and I were discussing with "Lutheran" Circulation Manager Russ Bongarzone the latter's spring tour of synodical conventions promoting "The Lutheran."

"Since you're driving from convention city to convention city," suggested Ed, "let's get a map, pool our knowledge of interesting sights. We can make sure that way you don't miss anything important."

Minutes later, we were poring over a well-illustrated scenic map of the middle west. Each of us followed Russ's finger as he traced his proposed route. First, Ed spotted a George Washington-slept-here in Ohio, an old Indian burial ground in Indiana.

"After Indiana Synod," Bongarzone said as he swept his finger north across Lake Michigan, "I'm due in Minnesota."

We scanned some more. Somebody had a question: "Russ, do you mind water trips?"

"No. In fact, I might enjoy one!"

A finger traced a dotted line running from the Indiana-Ohio border northward from the bottom of Lake Michigan, swept around into Lake Superior, north of Duluth, to a place marked International Falls.

"Here's a ferry that goes from Indiana up through two of the Great Lakes. You could get off up near the Canadian border, then drive down through Minnesota!"

"Sounds good; I'll remember that." The scanning continued; so did the suggestions.

JUST BACK from his trip, Russ reports an almost-heated argument he had with an Indiana filling station attendant:

"There's no ferry from Indiana to Duluth or anywhere else in Northern Minnesota!"

"Of course there is; it's right here on the map!" The dotted line scanned in early spring was re-traced.

The gasoline dispenser was disgusted. "That's no ferry! That's the line separating the Eastern and Central time zones!"

—DICK SUTCLIFFE

Lutheran Deaconess Conference in America meets in Philadelphia June 11-14

OHIO

Cornerstone Laid for $53,000 Church

COLUMBUS—Cornerstone-laying ceremonies were held June 3 for Bethesda-on-the-Bay Church, Bay Village. The $53,000 building will be the first in a series of three projected by the four-year-old congregation. Services have been held in a public school building adjacent to the church property.

Cleveland lost a civic leader and the Lutheran church an active layman on June 8 with the death of Glenn M. Cummings, for 33 years counsel of the Cleveland Trust Co., and 40 years a Sunday school teacher at Calvary Church.

Gene Profant, grade school student and member of Canton's Trinity Church, was the city's best speller and represented Canton at the National Spelling Bee in Washington.

MEMBERS of St. John's (Gebhart) Church, Miamisburg, recently burned the mortgage on the $13,000 parsonage erected four years ago. Once a part of a three-congregation parish, the congregation is self-supporting.

PASTORAL ACTIVITIES are being divided at Grace Church, Dover, this summer as Pastor Carl A. Driscoll is aided by Paul Stroup, Hamma Divinity School student from Logansport . . . PHILIP KAPP, of Grace Church, has presented his model train equipment, which he has been 15 years accumulating, to the boys at Oesterlen Home, Springfield.

DR. HAROLD H. LENTZ, Trinity Church Ashland, experienced one of the joys of t ministry when three young men of the co gregation who plan to enter the ministry- Dudly Riggle, student at Wittenberg, a Larry Long and William Ebert at Ashla College—assisted in the June 10 servic Other sons of Trinity Church in the mi istry include Howard A. Alsdorf, missiona in Japan, and John M. Warnes, Oesterl Home superintendent.

Dayton saw its first major fund-raisi campaign failure since 1940 when only thre quarters of a $2,000,000 goal was pledg for St. Elizabeth (Roman Catholic) hospi last month. Campaign collectors found th money set aside for charitable purposes h tightened measurably this spring.

WOMEN from First Church, Mansfie recently went to Oesterlen Home on "Cookie Caravan," took along 107 poun of cookies, 10 cartons of candy bars.

TWO VETERAN PASTORS, retired within t last year, are using their time to conduct fund campaign for a $350,000 building f Bethany Village, old people's home of t Miami Valley Inner Mission League at Da ton. Dr. A. M. Stump, formerly instit tional inner mission pastor at Pittsburg now retired at Hamilton, is working wi ULCA churches, and Dr. Hugo Schmi who closed a 50-year ministry at Zi Church, Middletown, is working with AL congregations.

...0th anniversary of the ordination of ...H. B. ERNSBERGER was observed June 3 ...n. First Congregational Church of ...land which he has been serving as in... pastor. Dr. Ernsberger founded Cal... Church in 1907, served a 34-year pas... there, was named pastor emeritus in ...upon his retirement.

...W ENTRANCE DOORS have been provided ... Luke's Church, Springfield.

...MMER CAMPING in synod began June 15 ...a special session for counselors who ...e working with 600 of the synod's youth ...g the 11 camping periods at Camp ...ana near Mansfield. Before the camp... season opened almost every bed in the ...rson capacity had been spoken for ...gh the summer. Sixty-one counselors ...serve during the period. An innovation ...mp Mowana is a co-ed camp.

...keside Summer School (July 1-7) will ... 1,000; Chautauqua Assembly (July 22-... will attract 500; an Institute on Lu...n Church Music will be held at St. ...'s Church, Fremont, Aug. 12-17.

E. RUDOLPH WALBORN

...ennsylvania Groundbreaking

...r Myron A. Eichner and laymen of Trinity ...rch, Ephrata, Pa., inspect contents of cor...rone of demolished church just prior to ...ndbreaking for new $190,000 edifice. Shown ... their pastor are Building Committee Chair... J. L. Sprecher and Contractor A. L. Gerhart

CAMPUS

LUTHERAN DEACONESSES in the United States have increased from a total of 464 in 1949 to 512 this year. Of these, 317 are active, 83 are retired, 112 are students; corresponding figures for 1949 were: 309, 75 and 80. These figures were released at last month's Lutheran Deaconess Conference held in Philadelphia.

Other conference news: Sister Anna Ebert, directing sister of the Philadelphia Deaconess Training School, ineligible for re-election, stepped down after three terms as president; Sister Catherine Neuhardt, dean-registrar of the Baltimore Training School, was re-elected secretary-treasurer. In a paper, Sister Anna called attention of the delegates (see cut opposite) to important trends: "a tendency toward a closer organizational relationship between the diaconate and church bodies, . . (and subsequent) fuller recognition as an office of the church" plus a second tendency toward co-operation between deaconess motherhouses and the church colleges and seminaries in the training of deaconesses.

SEMINARY professors from 15 Lutheran seminaries, including the Missouri Synod, were away from their desks and classrooms early this month as they attended the conference of Lutheran Professors of Theology, held at Wartburg Seminary in Iowa. Conducted annually, the purpose of the conference is to hear and discuss papers relating to theology and theological education, and to facilitate professional interchange through departmental sectional meetings. ULCA seminaries represented included: Central, Hamma, Saskatoon, Southern, Northwestern, Gettysburg, and Philadelphia.

CARTHAGE College has received a gift of $30,000 from Lutheran Layman Everett Mitchell (NBC's director of rural life division) for use in the new half-million dollar chapel-music hall the college expects to be completed late this year. The building will be a memorial to the late Mrs. Mitchell, will be named in her honor.

WARTBURG SYNOD

Meyers Family Arrives in Tokyo

THE ARTHUR KNUDTENS recently met and welcomed the Alexander Meyers to missionary service at Tokyo, Japan. Thus the first Wartburg missionaries to this field welcomed the second family of Wartburg.

EMMANUEL CHURCH, Racine, Wis., and Dr. E. Morack dedicated their new Gothic church the week of June 10. Synod President R. R. Belter preached. At an afternoon service Dr. Armin Weng, president of Chicago Seminary, spoke. The building cost $240,000, gives the congregation a $425,000 building (the church was added to the remodeled parish hall). Features of the new structure include a balcony window of the Good Shepherd in memory of the three departed presidents of the congregation.

ST. PAUL'S CHURCH, Guttenberg, Iowa, has bought a parsonage for Pastor J. F. Esbaug

COUNCILMEN'S INSTITUTES have been c rected in six sections of synod by Preside Belter.

THE REV. CARL F. BROECKER resigned pastor of St. Paul's Church, Chicago, e fective June 3 to accept a call to Fai Church, South Bellwood-Westchester, I (Synodical Conference).

THE REV. EDGAR BELTER was installed pastor of Peace Church at Steeleville, Il May 20 by his father, Synod President Belte

INSTALLATION of the Rev. Earl D. Gu quierre, former missionary of our Chur to the Argentine, as pastor of the Goo Shepherd Church, Chicago, by Dr. Belt took place May 27.

AT THE Women's Missionary Society Co vention in Bethany Church, Burlington, I Missionary Erickson (China), Dr. Ru Wick, vice president of Carthage Colleg and the Rev. Earl Guequierre will be t main speakers.

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June 24th to September 2nd
Services
8 a.m., 11 a.m., and 7:30 p.m.
Church School at 9:45 a.m.
Your Church by the Sea
invites you

Indiana Commissioning

The Rev. and Mrs. Gerald Currens (kneeling under appointment by the Board of Foreig Missions as missionaries to Liberia, were cor missioned in Holy Trinity Church, New Castl Ind., June 3 by Board Secretary (Dr.) Fred Fiedler (center) assisted by Pastor Paul Recher (standing, left), pastor of Holy Trini and father of Mrs. Currens. The Currenses sail for their new posts on June 18

IATE Luther Leaguers at Peace
h, Steeleville, have as their chief proj-
ord's Acre, with the food raised being
d to the Children's Home at Nachusa.
people of Peace; St. Mark's, Steele-
Zion, Walsh; St. John's, Bremen; and
nn's at Post Oak, are gathering clothing
utheran World Relief.

MBERS of Good Shepherd Church, Chi-
have received a six-page mimeo-
ed paper which will acquaint them
he various functions of their church.
nly does it give their local functions,
rings to their attention the work of the
h-at-large that has special emphasis
the month that the issue covers. The
's aim is to make members so anxious
heir local paper that they will desire
ews of the whole church as given in
LUTHERAN with each family a sub-
r to this church paper, as well as a
ent of their own local church paper.

ARNOLD H. KAITSCHUK

Wisconsin Commissioning

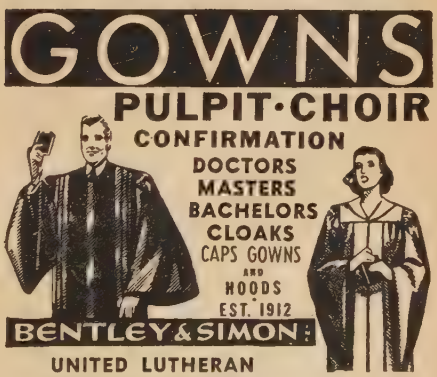
issioned as missionaries to British Guiana
ne 3 were Pastor and Mrs. Wylock Scott
ground) until recently occupants of the
y Church parsonage in Two Rivers, Wis.
ipating in the service held in St. Luke's
h, Waukesha, Wis., were (left to right):
. G. Cloninger, Dr. H. L. Gilbert, Dr.
el. St. Luke's, home congregation of the
, will give $600 a year toward their sup-
The couple sailed July 5

WISCONSIN

July Social Missions Camp Slated

A SCHOOL OF SOCIAL MISSIONS will be held at Pine Lake, Waupaca, July 9-13. On the staff are Pastors Henry J. Whiting, Harold W. Reisch, Frederick R. Ludwig, Francis Shearer, Drs. C. Franklin Koch, Jesse M. Bader, Royal T. Lesher, Jerald C. Brauer, and E. Theodore Bachmann. Prof. A. C. P. Hays, Minneapolis, is registrar.

SISTER MARIAN MAURER, deaconess at Lu-



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Lankenau Groundbreaking

Sister Marie Koch, oldest deaconess of the UL in the nursing service, helps break ground f multi-million-dollar Lankenau Hospital soon be erected just outside the northwest limits Philadelphia. Waiting their turns at the spa are (left to right): Arthur Fell, treasurer of t hospital board; U.S. Senator Charles Tobe Lankenau Administrator Daniel Gay and Lank nau Board President Alfred Putnam

ther Memorial Church, Madison, will beg her new duties Sept. 1, as one of four de conesses calling on all parishes of the Unit Lutheran Church on behalf of the diaconat

REGISTRATIONS for the summer sessio at Pine Lake Camp have increased from trickle to a regular flow, reports Boa Chairman Garrett Genszler. The campi program is as follows:

July 1-7, Family Week; July 8-14, Scho of Social Missions; July 15-21, 4-H Clu July 22-28, Women of the Church; July 2 Aug. 11, Junior High Camp; Aug. 12- Senior High Camp; Aug. 26-Sept. 1, P High and Sunday School Camp; Sept. 1 Family Camp; Sept. 7-9, Men's Retreat.

DR. C. A. PULS is in Puerto Rico and Virgin Islands this month visiting ULC m sions, will give several illustrated lectu

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lutheran Relief Work in Palestine, which bserved last summer.

HRISTIAN EXPERIENCE is not a Sunday . Christians must speak with a voice people hear," declared John Simmons e the State Luther League Convention ayshore Church, Milwaukee. Over 175 ers attended; largest delegation (17) led 260 miles each way. President for oming year is Miss Kay Sheriff, Racine.

Sioux City Dedication

ntly dedicated by members of St. Luke's ch, Sioux City, Iowa, and Pastor W. J. hberg, is this new $71,000 building. Parting in the ceremonies were Iowa Synod dent Fredrick D. Boldt, Central Seminary dent T. D. Rinde, Davenport Pastor Wil-R. Eller, Sioux City Pastor I. O. Kronstad

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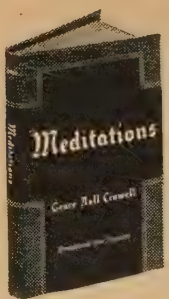

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Dept. LU

THE REV. JEROME C. JACKSON has been installed assistant pastor at St Matthew's Church, Wauwatosa . . . An anniversary reception was held at Luther Memorial for Dr. Charles A. Puls on the occasion of his 25th year in the ministry.

ST. MARK'S MISSION, Waukesha, has sent in blueprints and specifications for final approval by the Board of American Missions.

A committee of three pastors and two laymen is considering the possibility of recommending to the Wisconsin Conference, the establishment of a Lutheran college in Wisconsin.

When they have a picnic at Gethsemane Church, Milwaukee, they close the church

Council Bluffs Gets Murals

Members of St. John's Church, Council Bluffs, Iowa, recently dedicated these new murals—"The Nativity" (above) and "The Resurrection" (opposite), memorials to the late Mr. and Mrs Louis Grell, Sr. One of the donors, Louis Grell artist who did the murals, is a member of th faculty of the Chicago Academy of Fine Art and the Chicago Art Institute

old services in the park. "You can to church in your picnic clothes," the pastor in a parish letter.

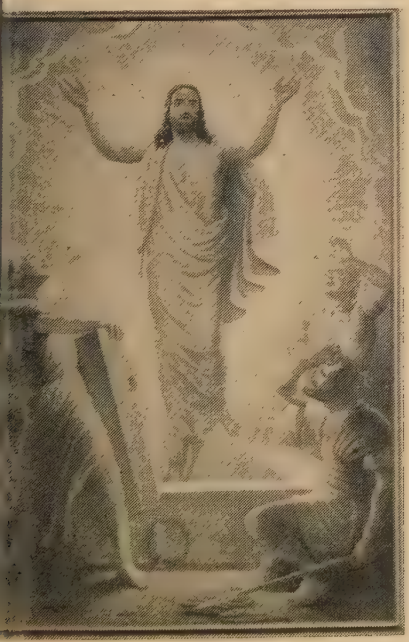
OF MAY 1, pledges for CHEY reached 078 or 101 per cent of the quota. To $202,902 has been paid (62 per cent). arative receipts are as follows:

For LWA		For CHEY	
.....	$21,049	1950.....	$32,153
.....	26,280	1951.....	44,597

E REV. ERLING RABE, Epiphany Church, nukee, will become pastor of St. John's, osh . . . THE REV. ARTHUR R. TINGLEY nes pastor of Resurrection Church, n Bay.

INITY CHURCH, APPLETON, recently ac- l a $25,000 parsonage. The former par- e, attached to the church, will be re- led for use of the growing Sunday ol.

NE-HALF of the churches have raised ixths of synod's Lutheran World Ac- and CHEY goals," says Stewardship tary G. B. McCreary. "Our hope for success lies in the willingness of the half to raise more than the remaining ixth." The stewardship committee of



The ways of preachers are past finding out. Any man, who, on a salary any truck driver would spurn, pays his bills, educates his children, gives to every worthy cause, and still manages to provide a small income for his old age, is somewhat of a genius or so it would seem! How does he do it? He considers these three facts:

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the synod has worked out a plan whereby both the CHEY and World Action objectives will be given a "push" this fall.

CHARLES A. PUI

DECEASED

Dr. Floyd L. Eichner

Dr. Floyd Lewis Eichner, pastor of Advent Church, Philadelphia, Pa., since 191 died June 15. He was 62.

Born Jan. 13, 1889, in Freemansburg, Pa Dr. Eichner was educated in Allentow Preparatory School (1905), Muhlenber College (1909), and Philadelphia Seminar (1912). Ordained by the Ministerium c Pennsylvania in 1912, he accepted a call t St. John's Church, Stroudsburg, Pa., an served until 1917 when he was called to th Philadelphia congregation.

In 1946, his alma mater conferred upo him the degree of doctor of divinity. H was a member of Muhlenberg's board c trustees at the time of his death.

Surviving are his wife, Mrs. Helen Shupp two sons, the Rev. Myron A. Eichner, c Ephrata, Pa., Orion Eichner, a seminaria at Philadelphia; a daughter, Mrs. Miriar Doerr, of Coopersburg, Pa.; two brother the Rev. Malcolm S. Eichner, of Philade phia, and the Rev. Clifford E. Eichner, c Elmira, N. Y.

The funeral service was conducted Jun 19 in Advent Church, Philadelphia. Buria followed in Freemansburg, Pa.

Mrs. James O. Schlenker

Mrs. Katherine Kohlhaas Schlenke widow of the late Rev. James O. Schlenke died June 2 in Lankenau Hospital, Philade phia. She was 65.

Born in Hazleton, Pa., July 14, 1885, sh served with her husband while he was fie secretary of the Slav Mission Board of th General Council and in the Grimsville Pa ish. After his death in 1926 she held pos tions as housemother at the Lutheran Hom at Topton and the Good Shepherd Hom in Allentown.

Surviving are her son, Luther, pastor St. Andrew's Church, Perkasie, Pa.; fou

nd children, four sisters, and a brother. The funeral service was conducted in St. drew's Church, Perkasie, June 7, by the v. Theodore L. Fischer, Norristown Con- ence president. Burial was in Hope Ceme- y, Kutztown, Pa.

CORRECTION

Among relatives and friends who mourn death on May 14 of Mrs. Jean D. Frank New Brighton, Pa., are her husband, the v. James N. Frank; her small daughter, rbara Jean; and Mrs. Frank's father who a U.S. government official in Tokyo. The ing of the bereaved was incorrectly re- ted in THE LUTHERAN of June 13.

ULC CALENDAR

LY

8. Luther League Convention. Michigan Synod. Gun Lake
8. LL Convention. Ministerium of Pennsylvania. Ursinus College, Collegeville
8. LL Convention. Texas Synod. Trinity Church, Victoria
3. LL Convention. Central Pennsylvania Synod. Beaver College, Jenkintown
5. LL Convention. North Carolina Synod. First Church, Albemarle
4. ULCA Brotherhood Executive Committee, Lutheran Building, Bethlehem, Pa.
5. LL Convention. Kansas Synod. Camp Wa-Shun-Ga, Junction City
0. LL Convention. Mississippi Synod. St. John's Church, Louisville
8. LL Convention. Iowa Synod. Camp Okoboji, Milford
4. LL Convention. West Virginia Synod. St. Paul's Church, Huntington
0. LL Convention. Pittsburgh Synod. Camp Lutherlyn, Prospect
6. Women's Missionary Society Convention. Mississippi Synod. Providence Church, Burns
9. LL Convention. Illinois State. First Church, Decatur, Ill.

GUST

8. WMS Convention. Nebraska Synod. Midland College, Fremont

The SECRET of GOD

Robert D. Hershey

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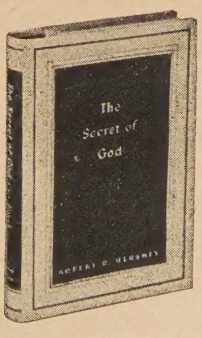

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IN CONCLUSION . . . . . .

ONE OF THE MOST ENCOURAGING trends among churches today is the increasing acceptance of an early-morning Sunday service.

For generations, it seems, Sunday worship has traditionally been held late in the morning, usually at about 10:30 or 11 o'clock. Not only Lutherans, but all denominations, seemed to connect worship with this special hour.

Years ago, Sunday evening services were popular. Now, with a few notable exceptions, they've disappeared. Nobody has ever completely explained why, although many reasons have been offered.

IT OUGHT TO BE CLEAR to those who urge others to come to church that 11 A.M. is not always the most convenient or practical time of day. To have public worship only at that hour gives people a very good excuse for staying away.

Establishing an early-morning service neatly takes away the excuse. It also allows those who plan family visits or other essential activities on Sunday to attend church first.

Congregations which have adopted an early service rarely regret it. It may take months for it to catch on in popularity. Attendance may never equal that of the traditional 11 o'clock service. Yet it will serve a valuable purpose in providing all members with the opportunity to come to church.

Most congregations have found it advantageous to keep the early service short. Matins or morning suffrages fit in well with the early-morning mood of worshipers. Others use the complete service, spoken instead of sung. Still others use the entire service in its full setting, especially on Sundays when Holy Communion is celebrated.

Even though on some icy winter mor ings I seemed to be singing the *Ven Exultemus* as a quavering solo, my o 15 years of experience with early-morni matins was rewarding. There's a re erent, quiet atmosphere at such a servic Young people and Sunday school ch dren in surprising numbers get up ex early to attend (perhaps because i shorter!). They come out faithfully, su mer or winter.

IT'S TRUE THAT DUPLICATE services supplementary services in a changing ar tend to build up different congregatio which never get to know one anoth In the course of years there's an "Eig O'clock Congregation" and an "Elev O'clock Congregation" worshiping in t same building but not unified by the e perience of worship together. Anoth limitation lies in the strength and abil of the pastor. Conducting two servic preaching at both, leading a chur school, attending to all the counselin greeting and other chores of a busy Su day morning, plus perhaps a baptism two, is a severe strain. Were it not this limiting factor, there'd be nothing prevent three or four services in c churches on a Sunday morning. N only parishes with adequate assistan for their pastor can plan so ambitious program.

Hard-to-convince church councilm may sometimes grumble a bit about g ting out early to serve at a matuti service. Their feelings are eased wh they note how it increases total atte ance. A church built to seat 200 c easily raise its Sunday morning capac to 400 by the simple procedure of stituting a second service.

—ALBERT P. STAUDERMA

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